Volume XXXIII APRIL, 1958 *Number 2*

The Alumni Bulletin

Bangor Theological Seminary

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ANNIVERSARY WEEK PROGRAM

JUNE 1st, 2nd, 3rd

Sunday, June 1st

7:30 p. m.	Baccalaureate Service. The Chapel. Sermon by Professor Emeritus Charles Gordon Cumming, Ph.D.

Monday, June 2nd

10:00 a. m.	Annual Meeting of the Board of Trustees. Chapel Building.
4:00 p. m. (Tentative)	Laying of the Cornerstone of the new Library-Administration Building.
7:00 p. m.	Annual Banquet of the Christian Association honoring members of the Senior Class.

Tuesday, June 3rd

9:30 a. m.	Alumni Association Semi-Annual Meeting. Chapel Building.
11:00 a. m.	Joint Meeting of the Alumni Association with the Bangor-Brewer Ministers Association. Address by Dr. Charles Gordon Cumming.
12:30 p. m.	Alumni Luncheon with Dr. Cumming as guest of honor. Seminary Commons.
4:00 p. m.	Seminary Open House, The Dean's Home, 199 Cedar Street.
8:00 p. m.	Graduation Exercises, Hammond Street Congregational Church. Address by Dean Roy M. Pearson, Andover Newton Theological School.

THE ALUMNI BULLETIN

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Of Bangor Theological Seminary

MERVIN M. DEEMS, *Editor*

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CONVOCATION ISSUE

We continue the tradition of publishing one lecture of each of the Convocation leaders with the exception this year of the Lewis French Stearns Lectures, in place of which we have a sermon of Paul Tillich. We take this opportunity to thank the Lecturers who have supplied the editor with material for publication.

JESUS THE GALILEAN

By FREDERICK C. GRANT

(Dr. Grant of Union Theological Seminary, New York City, delivered the Francis Brigham Denio Lectures on the Bible in Convocation Week this year on the general theme "Ancient Judaism and the New Testament." This was his first lecture.)

THAT Jesus was a Galilean scarcely needs saying. Even the advocates of the foolish "Aryan" theory, thirty years ago, though they denied that Jesus was a Jew nevertheless acknowledged that he was born and reared in Galilee—their theory was part of the lunatic dream of Nazi racial superiority, based on the antiquated anthropology of Max Mueller and of the 19th century "Nordic" enthusiasts. The New Testament everywhere takes it for granted that Jesus was both a Jew and a Galilean, so much so that the problem of his origin in the northern province stands in the way of Jewish recognition of his prophetic call (see John 7:52), while the stories told in the Infancy Narratives of Luke and Matthew are designed to show how a Galilean could fulfill the ancient prophecy that the Messiah was to be born in Bethlehem in Judea. But it is not these historical details which now concern us; it is the broader significance of the great fact that Jesus' homeland was Jewish, Palestinian, Galilean. The importance of this fact is one of the presuppositions of all modern study of the life of Jesus, beginning with Renan's famous *Vie de Jésus* in 1863 (if not earlier), and more fully recognized in such essays as those by Walter Bauer and Walther Sattler in the *Festgabe* published in honor of Adolf Juelicher in 1927, and also in many more popular but less scholarly works. The most recent book of all, *Jesus in His Homeland* (1957) by Sherman E. Johnson, takes the fact and its significance entirely for granted and proceeds to draw out the further inferences and implications. Not in the priestly atmosphere of Jerusalem, not in some semi-barbarous nomadic tent-village on the edge of the great eastern desert, not among the half-heathen outcast Samaritans, not in a Hellenistic town like those in the Decapolis, not among the wandering shepherds on the dry barren upland of the South country, but in populous, busy, highly

civilized and also deeply religious Galilee, among devout and earnest observant Jews—this is where Jesus grew to manhood and where, humanly speaking (how can we speak otherwise?), his whole outlook on life was shaped and matured. Perhaps the best way to begin our study of ancient Judaism is to look at that religion as Jesus saw it, day by day, in his home-town (as Mark calls it, 6:1), his *patris,* or 'father-city.'

I

Jesus' family lived in Nazareth, a hill town in Lower Galilee overlooking the fertile and populous Plain of Esdraelon. There were two good reasons, in ancient times, for building a "city on a hill"; one was for health—people thought, as in Italy they still do, that the verdant lowlands caused fevers; the other was for safety—though Nazareth, unlike many other hill towns, had no surrounding stone wall. The chief problem was the water supply; but like the legendary yet typical town of Bethulia, in the thrilling heroic tale of the Book of Judith, springs bubbled up at the foot of the hill and it was not too distant or toilsome a journey to carry up the water, a jar at a time. This was the women's work in the East and it afforded each day an opportunity for a social gathering at the fountain, where the younger women and girls gathered with their jars—which they carried on their heads—and chatted for a while with their neighbors before trudging back up the hill to their homes. Here each day Mary, accompanied by the boy Jesus, and also by the younger children in the family as they grew big enough for the walk, would come for water. The place is still called the Virgin's Fountain, by both Christians and Moslems, in memory of Jesus' Mother.

The industries of the town were simple. Some persons tilled the surrounding hillsides, sowing their fields with barley and harvesting it in what would seem to us early spring; others trimmed vines, tended the growing grapes, and gathered them for the autumn vintage; others worked in the orchards, and nursed the figs, the olives and the apples, or the melons growing on the ground among the trees; others engaged in trade, or made articles for household or personal use—shoes and sandals, donkey saddles, lamps, lamp-stands, or mantles and tunics and turbans, or the heavier woven cloth used for bedding or tents. The little workshops were located inside the simple one-room houses of their owners, even as they still are today in the eastern Mediterranean world, from Sicily to Syria, Palestine and Egypt.

Among them, one household was centered in the building trade: Joseph was a "carpenter," as we translate the word; but as the term was used then it meant a builder—*tekton,* i.e. literally, and originally, a roofer. He made wooden plows, window frames, chairs and tables, but he also built houses with doors and roofs. Most of these houses were very simple with walls of tamped earth or sun-dried brick; only rarely was a peasant house built of stone. Over such simple dwellings the roof was laid with saplings and branches upon which moist clay was patted down and left to bake in the sun. Many families would, of course, build their own houses, make their own furniture and implements. Better houses, though uncommon except in the hill country, were built of stone and required the work of skilled masons; as a "builder" Joseph may also have been a mason. The trades were then not as sharply distinguished as now. Timber was very scarce, as it is today. Palestine had originally been a well-forested land, but by the first century the timber had been cut down and the arid treeless aspect of the country was already what it has been ever since—though the Israelis are planting many trees now, and may bring back the land to its former state, well watered, fruitful, and vastly more productive than it has been for the past two thousand years.

There was work enough for all, in the Galilee of those days. The words of the man in Jesus' parable, "I cannot dig; to beg I am ashamed," were only the lame excuse of a rascal. All Palestine, in those days, was crowded and far from prosperous. The old system still prevailed, with private ownership, patriarchal customs, family cooperation in toil. The spreading prosperity of the Roman world had not yet fully reached Palestine; it never

each it, in fact, for two terrible wars and ant unrest and violent disturbances pre- d it. There were many beggars; but the who was willing to work found plenty to Some scholars think that Joseph probably d further employment in the rebuilding of horis, up in the hills to the northwest, miles from Nazareth. The city had been oyed by the Romans in 6 A.D., but was being rebuilt by Herod Antipas to serve is temporary capital while he finished lling Tiberias on the Lake of Galilee. The was being rebuilt in Roman style, with a tre and aqueduct (these involved masonry, so did the Roman style of houses), and was located Antipas' treasury until the reak of the war against Rome in the year It was designed to be one of the finest nodern cities, in its time.

II

Galilee had not always been Jewish. Its very ne was *Galil ha-goyim,* the "circle of the ntiles," i.e. either a territory surrounded by eign peoples, or Jews residing in an area ere they were surrounded by Gentile neigh- s who also lived in the same country. In first century many non-Jews lived there, ecially Syrians, Phoenicians, Aramaeans, eeks and Romans. Some of these foreigners re descendants of the peoples who crowded o Palestine during the period of the Exile ne century or more following 597 B.C.), or ring the terrible days of the Maccabaean ar which began in 168 B.C., when the whole wish population of Galilee had been evac- ted for safety to Judea. Some were de- endants of the veterans of Alexander and his ccessors, especially of the Seleucid kings, no had been given land and special privileges, ch as tax exemption, and lived in the Deca- lis or "Ten Towns" nearby. Even though ese foreigners had lived in Galilee for sev- al generations, they were still looked upon as rangers, *goyim* (foreigners) or *gerim* (resi- nt aliens); for the Holy Land belonged to rael, by God's special grant or loan, and hers were admitted only on sufferance, and ere not welcome unless they became full-fledged Jews in faith and practice, i.e. proselytes to Judaism. Many of them did become Jews, in the first century B.C. and the first century A.D., and they came from all over the world. Those who decided to settle permanently in Palestine added greatly to its problems of over-population and the food supply. And so it was that Galilee was not entirely Jewish, even in the first century.

From the hilltop of Nazareth, Jesus could catch a glimpse of the far away lands to the north, the east, and the south, and to the distant Mediterranean Sea in the west. Here could be seen the dark ships with their white sails, plying their coastwise journeys from Egypt to Asia Minor and the west, or coming back again. For in ancient times, before the compass was invented, ships usually followed the coasts. Moreover, for most of the season of navigation each year, the prevailing winds were from the west, and this made sailing directly westward impossible. Far to the north rose the majestic snow-capped Mt. Hermon, standing like a silent angel on guard over God's people, though it was now surrounded, even as they were, by the pagans. There was even a new pagan city at its foot. Like Sepphoris and Tiberias it also had been built by one of the sons of Herod the Great, i.e. by Philip, the tetrarch of northeastern Palestine. He had named it Caesarea, in honor of the Roman emperor, and it was commonly known as Caesarea Philippi, "Philip's Caesarea," to distinguish it from another Caesarea on the Mediterranean coast a few miles south of Mt. Carmel. Off to the east lay the distant hills and the high table-land of Eastern Galilee, where now there were also pagan cities, especially the beautiful Gerasa, built of shining marble, with temples and theatre and market place, all very unlike the traditional Jewish architecture of cities, as it differed also in social customs, and religious beliefs and practices from what was found in Jewish towns like Nazareth.

To the southeast lay the great canyon of the river Jordan, the "Descender," as it dropped down ever deeper into the gorge and finally flowed into the Dead Sea 1286 feet below sea

level. From it there was no outlet, and so the waters evaporated in the blazing hot sunshine and gave to the sea its other name, the "Salt Sea." Near the mouth of the Jordan, where it entered the northern end of the Dead Sea, was a settlement of Jewish monks, perhaps members of the Essene order; the remains of their library, stored away for safety in sealed jars, have recently been recovered from the nearby caves of Qumran, and are now being studied by scholars the world over—the so-called Dead Sea Scrolls. To the south lay the mountains of Samaria, itself the "watch-tower" or "outpost" guarding the passes on the northern border of Judea. But Samaria was now another half-Gentile country; its people were the descendants of the "five nations" which the Assyrian conquerors had transplanted there after the destruction of Samaria in 722 B.C. It had once been the luxurious capital of the Northern Kingdom of Israel; but it was now a miserable shadow of its former self, even though the Romans had undertaken to restore it, and had given it the name Sebaste (or Augusta), likewise in honor of the emperor. The Samaritans had a version of the Pentateuch in their own language (Samaritan), as their only Bible; and by its guidance they tried to observe the religion of the country, but they were scorned and detested by the orthodox Jews of Jerusalem and Judea. They were "those feeble folk that dwell in Shechem," and the Jews had "no dealings with the Samaritans," since "salvation is from the Jews."

III

Thus, it was largely a pagan world that surrounded the boy Jesus as he looked off into the distance from his hill-top home in Nazareth—pagan, and bitter with enmity and prejudice, with racial and religious taboos, and waiting for some healing word of reconciliation and peace and an ordered way of life under the coming Reign of God. At his feet lay still another reminder of the "ways of the Gentiles" and of the vast distances that separated the East from the West. It was the ancient highway which came up along the coast from Egypt, crossed over through the pass at ancient Megiddo, wended its peaceful way across the Plain of Esdraelon, and then up and over and down the nearby eastern hills to Capernaum, the thriving town on the northern shore of the Lake of Galilee. It was out of sight from Nazareth, for it lay down in the valley, 680 feet below sea level. Here custom dues were collected on goods passing through or into the country—some dues were even collected on goods being exported from the country! Then on went the ancient road, northward and eastward to Damascus, on to Palmyra, or Babylon, or to India—or even China.

Not only was his homeland surrounded by Gentiles, but the whole of Palestine was in process of absorption by the Romans. Their forces of occupation were everywhere. The local rulers in Galilee and northeast Palestine, the surviving sons of Herod, paid tribute in order to keep their thrones as tetrarchs, and were required to manifest their good will and their good faith by many acts of friendliness and even of subservience. Judea and Samaria in the south, were already ruled by Roman governors, "procurators" whose business it was to collect taxes, maintain peace and order, and lead the Jewish people to accept the new regime. For Rome's policies were determined by the general situation in the Near East, after the long years of war and revolution which had followed the Punic Wars in the west and had disturbed the peace of the whole world. The Parthians still roamed the eastern deserts, and once at least had invaded Palestine on their swift horses, clouding the sky with their arrows, and leaving death and destruction behind them. There was no natural frontier against the desert, or anywhere in fact from the Black Sea to the Red. Therefore, the Romans undertook to construct a "living wall" of subject but satisfied peoples, all the length of this vast distance—over 800 miles. In the north they were not very successful: Armenia never really submitted. In the center they succeeded magnificently: Syria became one of the most completely Romanized provinces in the empire. In the south they failed, and the Jews, after the two awful wars of 66-70 A.D. and 132-135 A.D., with possibly still another

lt in the days of Trajan, were doomed to crushed and scattered.

he political situation in Jesus' lifetime was preliminary stage of growing tension, dis-t, and animosity which prepared for the ic events of the 60's. Even then, in Jesus' hood, there were camps of "Zealots" (i.e., e zealous for the sacred Law, with a an, "No king but God") across the Lake eastern Galilee, where they combined patri-m with robbery and hid their loot in the es above the shore. Here Herod the Great, en a young officer in search of distinction, l burned them out by lowering himself with ew men over the cliffs and then tossing fiery nds inside the caves. Thus it was no happy, ntented world,—that one in which Jesus was n and grew to manhood. Instead, it had all features of torment and oppression, of cial antagonism, violence, bigotry and naticism, totalitarianism and genocide, which ve maimed and marred our own days.

And yet the hope of better things still glowed human hearts, not only among the Jews, but so among the pagans. The emperor Augustus, nder whom Jesus was born, had dedicated mself to the establishment of peace on earth, ter crushing the enemies of his country and e coalition which had undertaken to wrest gypt and the East from Roman control. That angerous scheme had been the plot of Antony nd Cleopatra; but the future emperor had efeated them at Actium in 31 B.C., and from hen onward his policy was peace with justice, nd the "restoration of the Republic." The re-ults were encouraging, and prosperity followed llose on universal peace—wherever peace was llowed to prevail. In the Province of Asia, or example, in western Asia Minor, Augustus vas hailed as the Savior of men, the bringer of world peace, in language resembling the Song of the Angels in Luke 2:14, and his birthday was made the New Year's Day for the whole province. Earlier still, the poet Virgil had described in his beautiful *Fourth Eclogue,* the idyllic conditions about to prevail. Many scholars think the Roman poet had been read-ing the Old Testament book of the prophet Isaiah.

IV

Among the Jews, the ancient hope of a Messiah, the "Anointed," who was to be chosen and appointed by God Himself, flamed up once more in ever brighter hues. Some thought he would be an earthly king, reigning with a magnificence of luxury and power equal only to the glorious days of the earlier "Son of David," King Solomon, whose empire had reached from sea to sea, i.e. from the Dead Sea to the Mediterranean, and from the mountains on the north to the rivers on the south, i.e. to the Gulf of Akabah and the border of Egypt. Others thought he would be a purely supernatural figure, coming on the clouds of heaven, the "Son of Man" or the "Primal Man" or the "Man from Heaven," who would judge the whole world, its kings and potentates, both men and angels, and even the demons, and all "those who have led the world astray." Then, after the Last Judgment, he would usher in the purely heavenly, transcendental, spiritual state of things which should last for ever and ever. The beautiful hymns which are found in the first two chapters of Luke's Gospel set forth the first of these two views; here it is shot through with inspired religious feeling and insight. If these hymns reflect the spirit of Jesus' home in Nazareth; if his people were those same humble, devoted, consecrated Jewish pietists, the "pious and humble in the land;" if the deep religious feeling which throbs in these glorious poems was also the feeling which dominated the home in Nazareth; if the spirit of that home was—as is almost always the case in religious homes—the creation of his blessed mother; if this was the spirit of religious devotion in which Jesus lived and breathed, and which he absorbed from his infancy—the noblest ancient Jewish piety, one with the devotion of the Psalms and the Prophets, especially Isaiah and Jeremiah: *then,* if our premise is correct, it was perfectly natural and all but inevitable that Jesus, so far as we can describe him in psychological terms, should become the person he was. Or, put in another way, the most natural and inevitable surroundings of the Divine One whom God himself had sent to his people and to all

mankind, were those of this humble, beautiful, consecrated Jewish home. For there was no religious piety in the whole ancient world to equal that of the Jewish home, no religion to match Judaism in its devotion and earnestness, its self-abnegation and loyalty. Alas, that it could also be misled and misused by unscrupulous, ambitious, and fanatical leaders!

Everyone knows the Christmas story. Its fullest record is in Luke, chapters 1 and 2. How are we to approach it? The current modern view of history is very literal. Either a thing happened exactly as described, or it happened not at all—or the record must be discarded as false. We have a prejudice in favor of literalism; our standard is the court reporter's record—or preferably, now, the electronic tape recorder. But this standard cannot be applied to ancient literature, including the Bible. As a matter of fact, ancient literature contains very few stories of the birth and infancy of great men, and certainly nothing like the deeply religious narrative of Luke with its idyllic mingling of past, present, and future, its glowing Messianism, its all-pervading celestial overtones of inspired utterance and angelic song. The central story is the Annunciation, the angel's message to Mary predicting the birth of her Son, who is to be "great, and will be called the Son of the Most High;" to him will be given

> the throne of his father David,
> And he will reign over the house of Jacob
> for ever;
> And of his kingdom there will be no end.

Of course, this prophecy is in the terms of the ancient hope of the Messiah—the glorious supernatural king who should sit on David's throne, free his nation, and establish a purely religious, theocratic utopia which would last for ever, and thus take the place of all other earthly thrones and powers: the Roman, and all others. This hope has never been fulfilled, save in the spiritual sense, as Christ reigns in human hearts and so gradually brings peace to the world.

Some of the old Italian artists have pictured the scene very appropriately: as the angel approaches, the Blessed Virgin is seen kneeling in prayer or meditation, or reading from the Bible. What part of the Bible? One chapter, of course! The 7th chapter of Isaiah, where it is said, "The Lord himself will give you a sign: Behold, a young woman [the Greek version reads, a virgin] shall conceive and bear a son, and shall call his name Immanuel" (i. e. "God with us"). In place of the terrible dangers and deprivations of Isaiah's time, there was hope that God himself would soon turn darkness into light, mourning into joy, and that a baby born in the new day would have this divinely chosen name, God *with* us, not *against* us! And, if this promise had been true in Isaiah's time, over 700 years before, in spite of the dangers from Damascus and other hostile powers, might it not be true even now, in spite of the hostile power of Rome and all other enemies that threatened to annihilate God's people and their religion, the sacred Covenant and the sacred Law? Two of the old Italian painters, Leonardo da Vinci and Antonello da Messina, show Mary reading this passage, and many persons believe the idea is sound and true. For back of Jesus, his mission and his message, was the life of a family in which he was reared; and at the center of this family was his consecrated Mother; and back of her years of piety and devotion lay that hour of sudden revelation. In the exalted assurance that she was to bear a child, a son, she dreamed of what he might be: her people's Savior, redeemer, and king. No doubt she, too, like everyone else, thought of the Messiah as an earthly ruler, though possessing supernatural qualities, even as Isaiah, long before, had described him. But, as always, under God's divine overruling, the prophecy was destined to be not only fulfilled, but overfulfilled, with new and higher meanings, and with more far-reaching consequences than anyone could realize at the time. It was to be fulfilled, even when it was *not* fulfilled; fulfilled, and over-fulfilled, even when frustrated and denied, in its literal sense. For this Son of God, like his own people, and also like his own closest followers down the centuries, was destined to achieve no easy victory. His own call, and his calling, was to die—in order to live.

HE SOUNDLESS PASSION OF A SINGLE MIND

By Howard Thurman

(Dr. Thurman, Dean of Marsh Chapel, Boston University, served as Beach Quiet Hour er in Convocation Week. His general theme was "The Religion of Jesus." This message the third in the series. It was tape-recorded, transcribed and submitted for Dr. Thurman's roval. As far as possible the spoken style has been kept.)

SEARCHING indeed must have been the thoughts moving through the mind of the Master as he jogged along on the back of the donkey on fateful day which marks in the Christian adar the Triumphant Entry. The experi- must have been as strange and out of acter for him as it was for the faithful nal on whose back he rode.

For more than two years Jesus had been aged in a public ministry. Once when there e those who wanted to make him a king, had refused, 'My Kingdom is not of this ld.' He had walked the countryside with band of disciples, preaching, teaching, ing, and spreading a quality of radiance could only come from one whose over- lming enthusiasm was for God and His gdom. He had kept many lonely trysts in late watches of the night trueing his it and his whole life by the will of his her. So close had he worked with God t the line of demarkation between his will l God's will would fade and reappear, fade l reappear. Step by resolute step, he had me to the great city. Deep within his spirit re may have been a strange sense of fore- ding or the heightened quality of exhilara- n that comes from knowing that there is no ad back, only the way ahead before him.

"He had learned much. So sensitive had own his spirit and the living quality of his ing that he seemed more and more to stand side of life, looking out upon it as a man ho gazes from a window in a room out into e yard and beyond to the distant hills. He uld feel the sparrowness of the sparrow, the leprosy of the leper, the blindness of the blind, the crippleness of the cripple, and the frenzy of the mad. He had become joy, sorrow, hope, anguish, to the joyful, the sorrowful, the hopeful, the anguished. Could he feel his way into the mind and the mood of those who cast the palms and the flowers in his path? Was he in the cry of those who exclaimed their wild and unrestrained Hosannas? Did he mingle with the emotions that lay beneath the exultations ready to explode in the outburst of the mob screaming, 'Crucify him. Crucify him!' I wonder what was at work in the mind of Jesus of Nazareth as he jogged along on the back of the faithful mule.

"Perhaps his mind was far away to the scenes of his childhood, feeling the sawdust between his toes, in his father's shop. He may have been remembering the high holy days in the synagogue, with his whole body quickened by the echo of the ram's horn as it sounded. Or perhaps he was thinking of his mother, how deeply he loved her and how he wished that there had not been laid upon him the Great Necessity which sent him out on the open road to proclaim the Truth, leaving her side forever. It may be that he lived all over again that high moment on the Sabbath when he was handed the scroll and he unrolled it to the great passage from the prophet Isaiah, 'The Spirit of the Lord is upon me, for he has annointed me to preach the gospel to the poor, to open the eyes of the blind, to unstop the ears of the deaf, to announce the acceptable year of the Lord.' I wonder what was moving through the mind of the Master as he jogged along on the back of the faithful donkey."

GETHSEMANE

Darkness claimed every tree and rock
But high above, the stars danced in unearthly light.
Peter, James and John, weary and spent
Slept where they rested;
A stone's throw distance.
The long shadow of stark foreboding
Closed deeply in and his soul
Choked in bitter anguish.

He tried to pray . . .
Words would shape themselves in his mind
Then fall away as darkness flees the light.
He had come a long way
Since outside Jericho
The road upon which he walked
Dipped toward the City.
It had seemed ages since he took the thong
To drive the mongers from his Father's House,
And felt the surging strength to make the claim
That his Father's House must be a House of Prayer.
All the pointed pain of broken sorrow
He felt again as the men he knew
Turned on him to say their say.
Now, there was no way out—
Only through.

So much wrath could mean one thing
One thing alone—
Death!
Of death he had no fear—
But the work—the dream
The Kingdom—what of it?
"If I can only live to work it out—
To brood with all the tenderness of a loving heart
Over every frailty until the way in
Every soul is found for God;
Then to die, with my task fulfilled—
This must be my Father's Will . . . "
Then the Voice:
"The cup, my Son—the cup" . . .
"Father, I cannot—don't you see?"
Now, a long dead silence, empty, empty—
A void, hollow and resounding . . .
Somewhere, deep within the center of his soul
The Voice rang out: "The cup—The cup—my Son"
Softly now—a silent whisper:
"I drink it—Father—I drink the cup."

MY GOD! MY GOD! WHY . . .

Jesus was dying,
He had come a long way over a direct path.
Slowly his life settled in its place.
Despite the agony of the pain
There was the enveloping sense of vast relief
That he and the dogging shadow
Were face to face.
Nothing could reach him now,
He was beyond all the violence
Of friend and foe.
He tackled the pain:
The mind, steady in its place,
Set the bounds beyond which the suffering could not pass.
Death lingered; but he knew it would not tarry long.
High on the pinnacle of a poignant moment—
He waited . . . secure.
Then it happened:
"Come down from the cross
If your claims are true—
Call for the angels
To do their work.
If you *are* God's son,
Prove it! Prove it! PROVE IT!"
His spirit shuddered; his mind wavered;
The pain escaped—his foundation shifted;
Panic threatened!
"My God, My God, why hast Thou forsaken me?"
The words leaped forth!—
"Father, can it be that I am surer of Thee
Than Thou art of me?
Somewhere along the way
Did I miss a turning in the road?"
Back to the Jordan his mind took flight;
Into the desert wilderness of an earlier time
He sought the clue.
On the mount with Moses and Elijah,
He heard again the Voice.
Then he remembered the cup
And the long night beneath the olive trees:
Not Death—but *this*—*This* is the Cup—
A great and settled peace came over him.
And death, even the death of the cross
Became a little thing.
The pain became trumpet-tongued with his Father's words,
"Thou art my son—in thee my soul delights."

ne happy phrase which I am using as subject of our reflection and meditation, e Soundless Passion of a Single Mind," aken from a poem that appears in the word of Charles Morgan's play, *The hing Stream.* It is simply a poetic way of ng, singleness of mind, or the commit- t of one's life, soul, heart, and mind to l; or, in the language of an earlier thinker, s another way of saying purity of heart. od, in the thought of Jesus, was the cre- of life and the creator of the living stance; the creator of existence and all its manifestations. There is, therefore, thing that is outside of the breadth l height and depth of divine con- gency and meaning. If a man becomes de- rately aware of this fact, then he can ome a channel through which the mind, rposes and will of God can be operative. us, Jesus was always insisting that men uld trust God; should give to God the rve-center of their consent. And this was easy thing.

What is there that is so terrifying about rrendering your life to God? In preparation r our time together, I read again very care- ly the Gospels. To read any one of the ospels through in one sitting without inter- ption, is to experience in the most subtly nazing fashion the inner quality of the re- gious drama that was going on in the soul Jesus. Surrender of the life to God! I ink, (and here *I* think) that the thing that so terrifying to the human spirit about sur- ndering the life to God is this: it means e relinquishing of the moral initiative over ne's own life.

We spend a lifetime trying to achieve some easure of initiative and self-awareness and self- irection. This is a part of what is meant by the rowth and development of personality. As ttle babies, we experience the fact that the me interval between wishing and fulfillment zero. As we get just a little older, the time nterval between wishing and fulfillment be- ins to expand. When a baby cries, it is min- tered unto almost immediately. And then a ttle later, after the newness has passed, per- haps the mother becomes more and more in- volved with other responsibilities. The other children move into their rightful places. And there is not enough energy available to the mother for responding immediately each time the baby cries. Thus, the interval between wishing and fulfillment begins to expand. This induces a kind of panic in the baby, because it has to learn how to negotiate the expand- ing interval. Maturity then is the ability to negotiate the expanding interval between wish and fulfillment. One of the ways by which we do this is to be able finally to say "I did it. *I* did it." You have seen a little baby experiment with standing alone. As a result of some impulses we do not quite know much about, we learn to pull ourselves up. Very often these impulses come at the moment the baby is closest to something which is di- rectly in front of him, the corner of the cloth on a table. In order to support himself, the baby will reach up and pull the tablecloth to steady himself; suddenly there is a crash. The baby cannot understand the resulting violent attitude on the part of his mother; but he keeps at it. Then one day he is able to stand up, independent of any support, sus- pended between the ceiling and the floor with his little feet touching. As he becomes aware of himself, the floor rises up to meet him. This goes on and on until he arrives at a place when he is able to say, "This is *mine, my* life, *my* job, *mine.*"

Like the little child, there is a sense in which each of us stands on the periphery of his own awareness surrounded by the great imponderables and irrationalities of life. Little by little there emerges an affinity between my mind and my spirit, and this aspect of my experience is slow, sometimes; dramatic and sudden at other times. I sense that something more than I am, in and of myself is at work in me. That which is deepest in me calls out to that which is deepest in life. When the answer comes it takes the form of a demand that deep within myself I turn and face the scrutiny of God. Here I am stripped to whatever there is in me that is literal and irreducible in the Presence of God.

In such a moment I surrender or I challenge. If I surrender I know that the fight will always recur, because when I surrender the initiative is gone and my life is no longer mine. I am at the mercy of the moving creative purposes of God which I only dimly understand with all the powers of my mind, and all the reflections upon the meaning of my experience and the experience of the race and its effort to understand what life is about. I am not sure that even God can be trusted with the final vote over my own life. But this is the way of redemption: to yield the nerve-center of one's consent to God, to surrender. From that comes what we call commitment and this is the thing that stands out in the life of the Man. Whether it is his baptism in the wilderness, his transfiguration, wherever you touch him in a great moment, the overwhelming push of his life is to say, "Yes, Father, yes, yes, yes." This is no where more evident than when he is on the cross, and cries out in the words of the Psalmist, "I am here, by following the relentless logic of the surrender of my life. I am here, but God, where art Thou?"

When this happens, the boundless energy of God becomes available to the simplest human being. Let me illustrate. There is something compelling about the way in which the surrender of the life to God gives to that life a hard core of purpose. Any time you meet a person who has been able to bring his life to bear upon a single end, you are encountering someone who is strong, powerful, effective, even though the person may be diabolical. This would have to be true if the whole universe is grounded in the creativity of God.

I remember when I lived in Washington there were some little girls about the age of our youngest daughter, who always came over to play in our back yard, because it was enclosed with a picket fence which protected them from the mindless wanderings of the automobiles of the college students. I noticed from my window one day that there was one little girl who always knew what the other little girls wanted to play. Resentment of this caused the girls to complain to their parents about it. (I know because I was one of the parents.) The parents gave each little girl a pep talk; "Now remember who you are. You are your grandfather's grandchild," or, "You are something important and you must not let little so-and-so run over you; stand up for yourself." All these parents were giving these little pep talks at supper time all around the campus. The next afternoon, the little girls came back again, and for a while the atmosphere was very tense, like the zone of treacherous quiet before a thunder storm. Then suddenly something happened; and that little girl once more took over! Now what I am suggesting to you is this, that the other little girls did not know what they wanted to play. She always knew what she wanted to play, and when they saw the sunlight in her eyes, they dropped their toys and followed her. This is the heart of the genius of the contagion of commitment. Within that dynamic is the great peril of the soul because we are apt to let the commitment to God become a substitute for God. *The commitment is to God.* The commitment is not to the commitment. That is why when a man lays bare his life in such commitment he can be so brutal, insensitive, ruthless, hard and callous. The commitment has become his God and God is in the shadow, lost somewhere. But when the commitment is to God, the life, energy, nuances and the vitality of God become available through the channels of the commitment.

If I can somehow find a way, as the Master did, to trust God, with the nerve-center of my own consent, I can trust Him with my money, with this, or that, or the other. What He wants is the nerve-center of my consent; that which is at the point where I say yes, or I say no. That is why I think there was no moment in the life of the Master comparable in terror to the moment when he heard floating up to his ears, rising high above the billowy waves of pain, the words of the jeerers saying, "If you are,—prove it. Prove it. Prove it!" This insistence threw him into agonizing grappling with the most searching of all the paradoxes in the spiritual life: how can I protect myself from self-deception? If it is true that the mind can always err and that the possibility of error never deserts our awareness, then may not the same thing be true spiritually? How can you

ure of so profoundly an inner transaction
ne surrender of the nerve-center of consent?
is for this reason, I think, that in religion
ry to establish other than self-references by
ch we can validate in some empirical
ensional context, the inner validity of our
erience. So we say, "By their fruits ye shall
w them," or we point to this or that or the
er,—all the time knowing we are never
eved from the necessity of trying to validate
pirically this inner experience. At the same
e we recognize that the validity of the inner
erience cannot ever rest finally upon any-
ng that is empirically established. This is
dilemma. I cannot even think of the life
surrender to God without a life of constant
l persistent prayer. Over and over again I
st experience the exposure of myself to the
utiny of God for this is the ground of my
otional security in the dynamics of my con-
tion. It is not important what I am able
achieve, perform, do or accomplish or
nk; no, not that. But it is important never
shun the naked exposure of the innermost
re of me to the scrutiny, the judgment and
e love of God. I may fail again and again
this or that dimension of fulfillment and
pression, but I know at my very center that
am not mistaken, because again and again
those moments when I lay myself bare be-
ore Him, He gives to me His imprimatur, and
is stamp.

It was this assurance that the Master had to
ave and which he sought all the time. There
no way by which we can measure the height
nd depth of our gratitude to God, for Jesus
n his pilgrimage of the lonely road and for
he little signs that he left,—markings on the
rees, telling us the way he journeyed.

Now may I put it all together:

"But, God, it won't come right! It won't
come right!
I've worked it over till my brain is numb.
The first flash came so bright,
Then more ideas after it—flash! flash!
I thought it some
New constellation men would wonder at.
Perhaps it's just a firework—flash! fizz!
spat!
Then darker darkness and scorched paste-
board and sour smoke.

"But, God, the thought was great,
The scheme, the dream—why, till the last
charm broke
The thing just built itself while I, elate,
Laughed and admired it. Then it stuck,
Half done—the lesser half, worse luck!
You see, it's dead as yet—a frame, a body
—and the heart,
The soul, the fiery vital part
To give it life is what I cannot get.
I've tried—
You know it!—tried to snatch live fire
And pawed cold ashes! Every spark has
died.
It won't come right. I'd drop the thing
entire—
Only—I can't! I love my job.
You who ride the thunder—
Do you know what it is to dream and
drudge and throb?
I wonder.
"Did it come at you with a rush, your
dream, your plan?
If so, I know how you began.
Yes, with rapt face and sparkling eyes.
Swinging the hot globe out between the
skies,
Marking the new seas with their white
beach lines,
Sketching in sun and moon, the lightning
and the rains,
Sowing the hills with pines,
Wreathing a rim of purple round the
plains!
I know you laughed then, as you caught
and wrought
The first swift, rapturous outlines of your
thought.
And then—
Men!
"I see it now.
O God, forgive my pettish row!
I see your job. While ages crawl
Your lips take laboring lines, your eyes a
sadder light.
For man the fire and flower center of it all
Man won't come right!
After your patient centuries,
Fresh starts, recastings, tired Gethsemanes
And tense Golgothas, he, your central
theme,
Is just a jangling echo of your dream.
Grand as the rest may be, he ruins it.

"Why don't you quit?
Crumple it all and dream again! But no:
Flaw after flaw you work it out, revise,
refine—
Bondage, brutality, and war and woe,
The sot, the fool, the tyrant and the
mob—
Dear God, how you must love your job!
Help me, as I love mine."*

* "The Job" by Badger Clark

MARK TWAIN AND HIS SUCCESSORS

By PERRY MILLER

(Dr. Perry Miller, Professor of American Literature in Harvard University, delivered the Samuel Harris Lectures in Literature and Life at Convocation on the general theme "The Intransigent American Protestant." This lecture, third in the series, discovers the plain style in Mark Twain, which Hooker and other Puritans had used, and which could also be found in WALDEN and MOBY-DICK.)

I

IN *Green Hills of Africa,* first printed in 1935, Ernest Hemingway permitted himself to deliver, as usually he does not, a dictum upon his contemporaries which has so often been quoted that I apologize for repeating it once more. "All modern American literature," he has himself saying, "comes from one book by Mark Twain called *"Huckleberry Finn* . . . It's the best book we've had. All American writing comes from that. There was nothing before. There has been nothing as good since."

As far as I know, Mr. Hemingway has not been induced further to explain what he meant. It is probably just as well that he does not: those of us who are concerned with the import of modern American writing, including the works of Ernest Hemingway, are thus left at liberty to speculate. Exercising that freedom, I have no hesitation in saying wherein Hemingway's declaration is true: Mark Twain's *Huckleberry Finn* is the originating point for modern American literature because of its mastery of language.

We are all, I suppose, if we give any thought to the matter, in some doubt about Mark Twain's intellect. There are those who insist he had no mind. But if for one single moment we suppose this to be the truth, we have a problem on our hands. Can Americans imagine that they might be what they take themselves to be if the record of Mark Twain, and especially *Huckleberry Finn,* were expunged from the national recollection? How, without that book, would even those of us who have never seen the Mississippi River, know who we are? *Walden* tells only a few of us—possibly fewer and fewer as the decades unroll. *Moby-Dick* assuredly speaks to young intellectuals, who write their own versions of it voluminously, yet I doubt that, in spite of all the modern ballyhoo, it actually addresses the American common auditory. We have no doubt about Huck: if any "classic" figure in our literature carries himself to ordinary readers, to children as well as to men, he is that one. In this book we have, to our bewilderment, an address to the populace in a language which they immediately understand, and a work of art which, even more contrived than *Walden* and *Moby-Dick,* commands respect from the most sophisticated. If we had only *Walden* and *Moby-Dick* to work with, we would have to say that the American public is incapable of appreciating the greatness it engenders. Since, however, we also have *"Huckleberry Finn,* whom both highbrows and low-brows can love, we happily have the issue of expression in America kept alive. The plain style asserted that it would find ways of touching the common auditory. Thoreau and Melville tried, and they were defeated. Mark Twain succeeded, and succeeded without vulgarizing or demeaning himself. If he did it, we have to ask, can the trick not again be turned? Dare we again have a writer who, speaking to all men as one among them, will at the same time satisfy the aristocratic requirements of form? But who will work the miracle without becoming a plain-speaking Broadbrim?

By raising these questions I am taking us right back to where we started, to the curiously self-contradictory implications of the apparently self-consistent ideal of the plain style. Let me repeat: there is no particular reason why this Puritan code should have been fastened upon America. In origin it was the construct of a learned school of European rhetoric, and was never supposed to become a

for a linsey-woolsey culture. To begin
t was a sophisticated doctrine, using the
order to conceal the arts. Thoreau and
le converted it into an artful method of
g the arts. Mark Twain, whose intellect
never be sullied by reflections as to
er he was radical or conservative, ulti-
employed simplicity of style for fecund-
effect; without retaining any such
es of scholastical theory as clung to
au and Melville, he wrought the purely
ic triumph. The irony is, the mystery
at precisely because he did this, we are
d, along with Ernest Hemingway, to
wledge that the viable modern Ameri-
literature comes out of *Huckleberry Finn.*

I say, there is no end of the debate
how much Mark Twain comprehended
e intellectual issues of his America. For
to serve as the supreme dramatizer of
, he may never have needed to compre-
; it might have been enough that he
ly saw and recorded. Yet I suspect that
ver much we give the artistic conscience
eedom to disregard the theological and
logical, we are forced to hold Mark
in responsible for an abstraction which
might and did abhor, if only because he
oduced it into fiction. I, for instance, am
ned to feel that biographers and critics
grossly exaggerated the importance in
youthful training of his mother's "Calvin-
" They exaggerate because they know
e or nothing of what a true Calvinism
ld mean to a sensitive youth — to one
ught up as, let us say, was Jonathan Ed-
ds, within the formulated creed — or else
ause they object to certain residual forms
Protestantism which Samuel Clemens did
ain out of his typically American experi-
e. For the purposes of literary explication,
probably made these lessons most clear in
epigraphs he put before the chapters of
dd'nhead Wilson — those observations
ich have little or nothing to do with the
ry, and which we may plausibly take as
rk Twain's personal revelations. I would
t contend that this is the only proper way
to read these wise-cracks; I am still in a quandary about him. However, permitting him to exploit his ambiguity, let us note that he commences *Pudd'nhead Wilson* with a moralism that might well have been improved, beyond Benjamin Franklin's admission, out of the premises of Poor Richard: "Tell the truth or trump — but get the trick." At that point, I take it, conscience would be obliterated; should this injunction alone prevail, nobody would be left to drive life into a corner. Yet wonderfully enough we have, at the beginning of Chapter XI, another exhortation, and with it the ethic of the plain style comes again to life: "As to the Adjective: when in doubt, strike it out."

Strike out the adjective — this in the Puritan aesthetic had been the practical conclusion, though as we have seen in Thomas Hooker's prose the elusive creature forced itself into the sentences. The plain style puts a terrible requisition upon the speaker, as Thomas Hooker confessed. Thoreau and Melville tried to meet the obligation by talking through masks (the "I" of *Walden* is really as much a disguise of the author as is Captain Ahab), thus they attracted few in their community. Melville had difficulty eliminating the adjective; Thoreau did better at the excision. But we have to say that neither of them ever quite told on the American imagination as did Mark Twain when he had the child of the river decide to protect Nigger Jim and so announce to the Puritanical divinities, "All right, then, I'll *go* to hell."

We are only casually alarmed, or rather quietly amused, by this declaration. We know that slavery was abolished by Mr. Lincoln's Proclamation, and we know that Mark Twain wrote his book at a comfortable distance, in 1884, some two decades after Lincoln's decision. Nobody can hold Mark Twain responsible for our taking Huck's radical resolution literally, in the way in which we can accuse Governor Winthrop of meaning what he told the town of Hingham, that government is set over men for their own good. Mark Twain did not propose to undermine the regulations

of society. Still, he did let his hero announce this defiance. And let us note, as we quote it, that once it is said, it contains no adjectives. Wherefore we have the plain style triumphant.

The adjectives are, of course, the crux of the business. There are not many of them in the passage from Hooker, which I have quoted as a fair example of the plain method. Such adjectives as intrude are generalized into vacuity: "many coasts," many countries." What is emphasized is the facts of the case: "He hath seen what sin is and what it hath done, how it hath made havoc of his peace and comfort, ruinated and laid waste the very principles of reason and morality, and made him a terror to himself." Let us admit the whole progression of mentality, and happily confess that Hannibal, Missouri, is not Hartford, Connecticut (where, strangely enough, Sam Clemens came to roost); so let us see what Huckleberry Finn made out of the spectacle of innate depravity. Several times dawns break over Walden pond, and in *Moby-Dick* the sun arises over the Pacific Ocean; but had the plain style ever before woven together the mystery and depravity? Surely not in any American writing!

> Not a sound anywheres — perfectly still — just like the whole world were asleep, only sometimes the bullfrogs a-cluttering maybe. The first thing to see, looking away over the water, was a kind of dull line — that was the woods on t'other side; you couldn't make nothing else out; then a pale place in the sky; then more paleness spreading around; then the river softened up away off, and warn't black any more, but gray; you could see little dark spots drifting along ever so far away — trading-scows, and such things; and long black streaks — rafts; sometimes you could hear a sweep screaking; or jumbled-up voices, it was so still, and sounds come so far; and by and by you could see a streak on the water which you know by the look of the streak that there's a snag there in a swift current which breaks on it and makes that streak look that way; and you see the mist curl up off the water, and the east reddens up, and the river, and you make out a log cabin in the edge of the woods, away on the bank on t'other side of the river, being a wood-yard, likely, and piled by them cheats so you can throw a dog through it anywheres; then the nice breeze springs up, and comes fanning you from over there, so cool and fresh and sweet to smell on account of the woods and flowers; but sometimes not that way, because they've left dead fish laying around, gars and such, and they do get pretty rank; and the next you've got the full day, and everything smiling in the sun, and the song-birds just going it!

As in the prose of Hooker, the problem i to make the semicolons carry the thrust. Ex cept that in seventeenth-century typography printers depended more heavily on the comma the intention is still the same, to make th prose move. Listening to Mark Twain's flow we may likewise remember Hooker:

> Meditation is not a flourishing of man's wit, but hath a set bout at the search of truth, beats his brain as we say, hammers out a business, as the Gouldsmith with his mettal, he heats it and beats it, turnes it on this side and then on that, fashions it on both that he might frame it to his mind; meditation is hammering of a truth or poynt propounded, that he may carry and conceive the frame and compass in his mind, not salute a truth as we pass by occasionally but solemnly entertain it into our thoughts; Not looke upon a thing presented as spectator or passenger that goes by: but lay other things aside, and look at this as the work and employment for the present to take up our minds.

The fantastic requirement of the plai style, whether in the Puritan sermon or i *Huckleberry Finn,* is simply that language a printed on the page must convey the emphasis the hesitancies, the searchings, of language a it is spoken. Compared with this objective purely literary speech is an easy achievement Almost anybody who puts his mind to it ca write in the periods of Dr. Johnson or Mac aulay; it takes hard work to hit off the ca dences of Hooker, and in the late nineteenth century, where literary form is highly codified it takes the ruse of speaking through th tongue of a Huck Finn for a master stylis to put into print a prose that conforms t the irreducible plainness of conversation.

II

ce Adventures of Huckleberry Finn is a
llenging work in the history of American
lession because more than anything that
come before it, the story pretends to be
only secular but trivial. Many reviewers,
ne year it appeared, greeted it as "a boy's
." To a large extent this is what it was
what it remains; there is no better book
ive a boy, none he will read with greater
ity. Despite the few efforts made at the
, most notably by William Dean Howells,
all attention to the undertones of the ro-
ce, it won its reception, almost overnight,
ts appeal to the boyish strain in all man-
l. I imagine that nothing would more sur-
Mark Twain's contemporaries, and pos-
nothing would more surpise Mark Twain
self, could they and he be resuscitated
enough to perceive the amount of porten-
, solemn, critical analysis which had been
oted to exposing the hidden meanings of
k Finn. Thereupon, we have to say that
or Mark Twain himself, we cannot be too
. We just do not know whether he himself
lerstood that he was saying more than
ears on the surface, or whether he builded
ter than he understood, being driven by
liminal forces deep within his own being,
dly realized in his conscious mind.

think we may safely say that he was
prehensive, that he was even a bit dismayed
what he had done. True, he could keep
his public character as an American "hu-
rist" by prefacing the book with a
Notice," but I guess that most of us are
rted by this pantomine of the "funny man"
an awareness of something other than jok-
at work:

> Persons attempting to find a motive in this narrative will be prosecuted; persons attempting to find a moral in it will be banished; persons attempting to find a plot in it wll be shot.

first sight we may declare this about as
removed from the tone of Thomas Hook-
's "Preface" to *A Survey of the Summe of*
hurch-Discipline as any spokesman for a culture could be expected to travel in a little over two centuries. Yet, when we listen to it more attentively, and realize that this jape is prefixed to the immense majesty of Huck's voyage down the Mississippi, we remember Hooker's plea that his discourse appeared in a homely dress and coarse habit because it came "out of the wilderness." The theologian, trained in the logic of schoolmen, thus made one of the first gestures in our literature toward repudiating the disciplines of European scholarship in the name of a wild simplicity. Of course, Hooker was not creating a thing of imagination, and in a sense, because he was defending Congregational polity, he was reciting a moral, even a "plot." Yet he was also explaining in advance that there were some things he would not say too openly; he would content himself whenever he pleased with indirection, with understatement, with a deliberate neglect of "curiosity." Though Mark Twain was not a New Englander, as I have noted, and probably never paid any attention to the name of Hooker, it is still fair to say that his apology develops the theme which Hooker first propounded, that the writer in America has the privilege of using a European method of expression in order to observe certain reticences.

III

Following this observation we come face-to-face with the irony which has been troubling us throughout this discussion, which I freely confess I cannot entirely cope with. Ostensibly the Puritan concept of style professes to deal with all human concerns; it asserts that the orator or the narrator must not take refuge in verbal embellishments to communicate his emotion. "My care and study," wrote Samuel Willard of the Old South Church in Boston, "was to accomodate it to the meanest hearer, chusing with the Apostle, to speak five words intelligibly, than many more in an unknown manner of expression; and I hope these truths will relish never the worse to those that love truth for its own sake, because they are not garnished with florid language." However, what the Puritan liter-

ature eventually makes clear is that while through it the truths are made supremely manifest, precisely because these are not garnished with florid language, there are certain aspects of truth which have to go without being said at all. Thus, we come directly to Huck's understatement at finding Buck Grangerford murdered by the Shephersons:

> When I got down out of the tree I crept along down the river-bank a piece, and found the two bodies laying in the edge of the water, and tugged at them till I got them ashore; then I covered up their faces, and got away as quick as I could. I cried a little when I was covering up Buck's face, for he was mightly good to me.

Here we assuredly have no florid language. And here is truth for its own sake, the truth of sheer terror. Huck, let us notice, observes the slaughter from the safe refuge of a cottonwood tree—much as a famous serpent is reputed to have lurked in a tree and from its false security to have hissed, "Ye shall not surely die." Additionally Huck spares us no agony by not becoming too precise: "I ain't a-going to tell *all* that happened — it would make me sick again if I was to do that. I wished I hadn't ever come ashore that night to see such things. I ain't ever going to get shut of them — lots of times I dream about them."

For myself, I would like to believe that the time has long since passed when we have to blame some fabricated monster of "Puritanism" for a blight that has supposedly fallen upon the American spirit. We have heard the charges that it starved our sexual appetites, that it tried to deprive us of the consolations of alcohol. In rebuttal, several historians, of whom I suppose I am one, have pointed out that the Puritans enjoyed a vigorous and productive sexuality, that they drank staggering quantities of rum. By now this topic for recrimination has, I hope, worn itself out. It is not necessary to insist any longer that the Puritans could love their wives, their children, or that they could spend pleasant evenings with the neighbors. Naturally they were prepared to live strenuously; the early years of Bangor Theological Seminary are a witness to that truism, as one can readily see in Professor Calvin Clark's restrained account of Jehudi Ashmun and Enoch Pond. (On the evidence of the given names among the early professors at Bangor, Matthew Arnold would roundly have pronounced it self-convicted of Hebraism!) There is no longer any reason for pretending that the Puritans' living in daily confrontation of the overwhelming issues of predestination and eternal salvation did not prevent them from indulging in petty animosities, village gossip, and displays of sheer spite. We have, for instance, the attitude of the students and townspeople in Hampden toward Professor Ashmun after his marriage in 1819, an imbroglio which almost wrecked the nascent Theological Seminary, but of which we gather from Professor Clark's narration only the impression of a miserable shambles. Calvin Clark tells the story with the sort of reticence which long has come to be the primary characteristic of the supposedly free-speaking style. But the reticence can be afforded, because the writer assumes among his readers an intelligence alerted to divine his unsaid words.

Perhaps, then, a better way of confronting our paradox is to say outright that the Puritan influence upon American literature came to be a curse, grew into a repression against which the literary conscience had to revolt because it ceased to be genuinely Puritan and instead became merely didactic. In this process a double disaster was enacted: on the one side, the splendor of the Protestant conception of life as an ordeal was watered down to a comfortable moralism of good-cheer; on the other, the meanness, the brutality, which Calvinism always recognized in the ordinary conduct of Christians was covered over with a gauze of sentimentality. The triumph of this two-fold modification was the popular verse of the New England "household poets" of the mid-nineteenth-century, Longfellow and Holmes, Whittier and Bryant, with their invariable proof that life is real and life is earn

hey so pervaded the school-room concep- of literature by the end of their century rebellion could no longer be stifled, be- in fact irresistible. Wherefore, we encoun- rnest Hemingway saying, just before he s his salute to Mark Twain, that the New and classics — he includes Emerson and horne along with "Whittier, and Com- " — were all gentlemen, all respectable, small dried wisdoms. "They did not use words that people always have used in h, the words that survive in language. would you gather that they had bodies. had minds, yes. Nice, dry, clean minds." is, consequently, must be said, and said hatically: the Puritan founders also had ds, but not nice, dry, clean minds. Such an as Thomas Hooker did not work up metaphors in order to prove himself a leman. The hazards of living were too rtant for him (as for Thoreau) to er about that consideration. In this regard, ker's language is alive, where Longfellow's zas are not. Yet all their lifetime, Long- w, "Whittier and Company" were serenely uaded that they derived legitimately from Puritans, that though they had become tarians or, as Hemingway calls them, uakers with a sense of humor," they were tinuing the high ethical devotion of their estors, and were composing in a manner patible with the lofty purposes of edifica- n. They never realized how fatally they had the innermost secret of the Puritan ex- ssion: they made everything explicit, they pounded the inexpressible moral, and so nounced that the grave is not life's goal. As mpared with Huck Finn, they *had* no icences. They tried to make truth so solid t it no longer had any resonance in the nds of the common auditory. Never for a ment did they confess that they were not going to tell *all,* for nothing they had to tell uld make them sick again in the telling, if ly because they had never been sick in the t place. The result was that they became e orthodox poets of American households, ile Melville and Thoreau, who did have rrors to relate even by indirection, were dis- regarded. All of which makes our debt to Mark Twain infinitely greater: by pretending to write a boy's book, he captured an American audience; under the guise of protesting he had no moral and no motive, and not even a plot, he hymned the dawn over the Mississippi and allowed one beautifully sentient being to reconcile himself to going to hell.

IV

Huckleberry Finn would not be the masterpiece it is had not Mark Twain by speaking through the person of the boy been able to respect the reticences which had originally been calculated devices of plain discourse. When in later life Mark Twain strove to become more explicit in his pessimism, his castigations of the "damned human race," he waxed merely tedious. Many of the aphorisms of *Pudd'nhead Wilson* are already boring. One may sympathize with his black moods, may see in them testimonies to his inherent nobleness of spirit, but the speech becomes monotonous. The beauty of Huck Finn is that the boy sees all there is to see about human depravity, violence, skull-duggery, as well as virtually all which is noble, lovely, self-sacrificing, and that he tells about both without ever yielding to florid language. Or, to put it another way, he never draws the moral, he lets the language show what is better left unsaid. The mock "Notice" is as serious in intent as Hooker's "Preface": in the altered cultural context, it does say the same thing.

There is, no doubt a fine bravado about flying directly into the face of the sun. In New England we are apt to suppose this propensity somehow allied to a "Latin" or a "Mediterranean" upbringing—at least to a youth closer connected with the sun. We think, perhaps, of Pickett's charge at Gettysburg as the last suicidal surge of the operatic style. No American writer, who had first-hand reason to understand the facts has been more caustic than Mark Twain about the romanticism of the Confederate mentality. He went so far as to say that Sir Walter Scott caused the Civil War. His denunciation of the feudal phantasy of the South, most eloquent in *Life on the Mississippi,* is the cry of a soul in torment, who feels him-

self betrayed by the stupendous rhetoric on which he was weaned. Accordingly, the linguistic realism of *Huckleberry Finn* comes from something far deeper than a desire to reproduce several dialects accurately. Mark Twain did permit himself to boast that in the book he had caught the differences in inflection among Missouri, Arkansas, Louisiana; we may thus consign the book to philologists, who have not yet plunged the recesses of his astoundingly clever ear. As Puritan preachers first suggested, mimicry is a telling way to inform men about the things they casually say. But mimicry, after a short time, becomes a dead routine. How to make the words that survive in language, those used in speech, also words that spring from the printed page—here was the challenge to the Puritans, here was the invitation to Thoreau and Melville, here was the mission Mark Twain took upon himself when he wrote *The Adventures of Huckleberry Finn.* He did not have to assume so strenuous a job. He had already written a facsimile boy's book, *Tom Sawyer,* in which he spoke not through the boy's mouth but through the author's. He could have repeated that *ad infinitum,* or just have done dialect, and so have earned royalties. Even when he congratulated himself on getting the various lingos right in *Huckleberry Finn,* he knew that this was not the reason for his having written the book. He would be the last to say it, but for him we may say it: what he really did was write a romance, a grandiose adventure story, within the strict limitations of the plain style. He said more than he ever would attempt to say openly by imposing upon himself the restrictions of partial statement. For this reason he becomes, as Mr. Hemingway rightly, but enigmatically proposes, the progenitor of modern American literature—at least, of that which has been distinctively American.

I am aware that when one speaks thus broadly, and when he invokes sweeping definitions of national characteristics, he is apt to speak nonsense. William Faulkner, for instance, has also confessed his debt to Mark Twain, but I suspect that many of the more convoluted portions of his novels could hardly be cited as modern exemplars of the plain style. Yet even there, Faulkner curiously observes the reticence. At the end of *Absalom, Absalom,* after Quentin Compson has kept his Canadian roommate awake through what must have been a more interminable night than ever Marlow needed to relate the tragedy of *Lord Jim,* this Southerner moans out the withheld significance of his story of the Sutphens in dramatic understatement. "Why," Shreve asks, "do you hate the South?"

> "I don't hate it," Quentin said, quickly, at once, immediately; "I don't hate it," he said, *I don't hate it* he thought, panting in the cold air, the iron New England dark; *I don't, I don't! I don't hate it! I don't hate it!*

Neither did Mark Twain. Neither did Thomas Hooker hate the clearing in the wilderness he called Hartford. Nevertheless, in order to prove the point, Hooker, Mark Twain and William Faulkner are compelled to assert the obvious. What rings in the consciousness of their readers is what lies, unsaid, behind their compulsion. To let be said these things which otherwise are not to be spoken at all, this is the purpose of the plain style. This is why it has in general become, for reasons which may be historically sketched, but which still remain psychologically baffling, the characteristically American manner.

V

It must always be accounted to the credit of William Dean Howells that he, more than any of Mark Twain's contemporaries, perceived the profound literary importance of the book which most people at the time, including his thousands of readers, took to be clever clowning. Yet fine as were Howells' tributes, we are obliged today to reflect that even he did not peer as deeply as he should have into the subterranean springs of *Huckleberry Finn.* Twain, Howells said, was the "Lincoln of our literature." This would have been indeed preceptive had Howells gone on to see the analogy in the fact that these two inspired raconteurs used comedy, even slapstick, to mask a black melancholy that coiled around the base of their spirits. The Lincoln who read Artemas Ward's "goaks" to his cabinet, as a prelimi-

v to telling them about the Emancipation clamation was the man who found never- ing consolation in chanting to himself, n, why should the spirit of mortal be ud?" The Mark Twain who could do ilarious burlesque of Emmeline Granger- d's mortuary poetry was he who would let ck meditate upon the tarring and feathering the king and the duke, "Well, it made me to see it; and I was sorry for them poor ful rascals, it seemed like I couldn't ever l any hardness against them any more in the rld. It was a dreadful thing to see. Human ngs *can* be awful cruel to one another."

What Howells did stress by his comparison h Lincoln amounted to something a bit less nplicated, namely, that Twain's books, par- ularly *Huckleberry Finn,* embodied on one e the "vast kindliness and good-will" of the nerican character and on the other its rewdness." This balance of attributes is surely there, and something of the same bal- ce enters into the personality of Melville's hmael and also into the image that Henry horeau projected of himself in *Walden,* ough there the effort to hide the kindliness ten effectively conceals its presence. How- er, these three would hardly have increased rapidly in stature, as lately they have indeed rown upon our horizon, had they presented nly some Lincolnesque version of an Uncle am, kind and yet shrewd. And in the case of *Huckleberry Finn,* the labor of penetrating the rface has been the most difficult. There was time, indeed, in the years after Twain's death n 1910, when the very fact of its immense opularity among the generality of readers in- pired a hostility to it among intellectuals. In 920 Van Wyck Brooks voiced this mood with *The Ordeal of Mark Twain;* I am told that by now even Mr. Brooks has repudiated his rraignment of Mark Twain for having failed the ordeal of the artist, but if there has grown up a more profound reading of Mark Twain it is in great part because of the sustained campaign for deeper insight conducted by the late, and my much-lamented friend, Bernard De Voto. In his blunt, outspoken way, Mr. De Voto may have uttered too many hyper- boles, but his shock tactics succeeded in forcing all to realize that when the humorist went back to memories of his youth in Hannibal, "he found there not only the idyl of boyhood but anxiety, violence, supernatural horror, and an uncrystallized but enveloping dread."

The popularity of Mark Twain among those possessing only what Howells called "ordinary minds" was a great consolation to Howells him- self, because it confirmed his democratic trust that the American people would welcome a literature which ceased to lie about life, which told the truth. The immense factuality has certainly been an element in its appeal; we can, if we wish, go back to it again and again for its panoramic documentation of a civiliza- tion. It is not actually a very long book, wherefore, we marvel anew at how much of the river, how many ways of living, how many people it presents us. But then, while *Moby- Dick* is indeed longer, still what a staggering array of minute detail it gives it, and then think for a moment of the wealth of fact con- tained in *Walden!* One reason why I like to think of these three as the finest achievements of the plain style in America (again admitting that there are rhetorical flourishes in *Moby- Dick* which almost disqualify it from being so accounted) is that they use words to stand for things, objects, concrete entities. On this score, *Huckleberry Finn* is the most replete of the three; indeed Mark Twain's revelling in things for and in themselves frequently in his writing becomes an ecstatic inventory, nowhere more exuberant than in the catalogue of loot Huck and Nigger Jim take out of the house afloat on the river:

> We got an old tin lantern, and a butcher- knife without any handle, and a bran-new Barlow knife worth two bits in any store, and a lot of tallow candles, and a tin candlestick, and a gourd, and a tin cup, and a ratty old bedquilt off the bed, and a reticule with needles and pins and bees- wax and buttons and thread and all such truck in it, and a hatchet and some nails, and a fish-line as thick as my little finger with some monstrous hooks on it, and a roll of buckskin, and a leather dog-collar, and a horseshoe, and some vials of medi-

VISITING LECTURER APPOINTED

The Board of Trustees has appointed the Reverend Arnold Withrow Hearn of New York City as Visiting Lecturer in Philosophy of Religion and Christian Ethics for the academic year 1958-1959. Mr. Hearn is an ordained Methodist minister and has served a four-year pastorate in New York City; he is married and has two children.

Mr. Hearn holds the B.A. degree of the University of Missouri and in 1949 he received the B.D. degree of Union Theological Seminary; he is now a candidate for the Ph.D. degree from Columbia University. He served for one year as Instructor in Religion at Princeton University and since 1955 has been an Instructor in Philosophy of Religion and Systematic Theology at Union Theological Seminary.

CORNERSTONE LAYING CEREMONY

The cornerstone of the new $300,000 Library-Administration building of the Seminary was laid on Monday afternoon, June 2, 1958, during a rainstorm.

Dr. Cornelius E. Clark of Portland, member of the Board of Trustees, was the speaker for the occasion. He spoke of the history of the Seminary and the dreams of building such a library which had been in the hearts of the men of the Seminary for many decades. L. Felix Ranlett, member of the Board of Trustees and chairman of the Building Committee, told of the contents of the copper box which was placed behind the cornerstone, and stated that when the box is opened, either in a few years or perhaps 10,000 years, the contents will give to whomever opens it a chance to know what life is like today. The box contained: *History of Bangor Theological Seminary,* by Dr. Calvin M. Clark; two silver half-dollars minted in 1958; the *Bangor Daily News* of June 2, 1958; the current Seminary catalogue, with signatures; the current issue of *The Alumni Bulletin;* the *Bangor Seminary Herald* (five issues); the Development Program brochure, *Send Us Ministers;* the printed program for Anniversary Week, 1958; the President's Inaugural Address (1953); Yearbook, Congregational-Christian Conference of Maine; Yearbook, Maine Conference, The Methodist Church; *The Students' Guide,* Bangor Seminary; Bachelor of Divinity degree form and diploma form, Bangor Seminary; the *Old Farmer's Almanac,* 1958; and map of the City of Bangor. Prayer was offered by the Reverend Clarence W. Fuller of Melrose, Mass., and President Frederick Whittaker, assisted by President Emeritus Harry Trust, laid the cornerstone. After the singing of the Doxology by those present the benediction was given by Dr. Trust.

PROFESSORSHIP NAMED IN HONOR OF DR. HARRY TRUST

At its annual meeting on June 2nd the Board of Trustees of Bangor Theological Seminary established the Harry Trust Professorship of Preaching and Pastoral Relations. This action was taken in gratitude to the school's beloved President Emeritus for his nineteen years of service as administrative head of the Seminary and as Fogg Professor of Sacred Rhetoric and Oratory.

Dr. Trust was president of the Seminary from 1933 to 1952 and he is currently pastor of the First Parish Church in Lenox, Massachusetts. He graduated from the Seminary in 1913 and holds its B.D. degree; Bowdoin College granted him the B.A. degree in 1916. Dr. Trust served pastorates in Winthrop and Biddeford, Maine, Springfield and Mansfield, Ohio during the years 1914 to 1933. The University of Maine bestowed upon him the honorary degree of Doctor of Letters and both Bowdoin College and Boston University have awarded him the Doctor of Divinity degree.

On September 16th the Reverend Walter L. Cook will be installed as the first Harry Trust Professor of Preaching and Pastoral Relations. Mr. Cook is now completing his third year on the Seminary faculty as Professor of Preaching and Pastoral Relations and as Director of Student Field Work.

REV. CLARENCE FULLER RE-ELECTED CHAIRMAN OF THE BOARD OF TRUSTEES

The Reverend Clarence W. Fuller, '37, minister of the First Congregational Church, Melrose, Mass., was re-elected chairman at the annual meeting of the Seminary's Board of Trustees on June 2, 1958. Also re-elected to their respective offices were: Charles F. Bragg, 2nd, of Bangor, treasurer; Dr. Cornelius E. Clark of Portland, secretary; and Franklin W. Eaton of Bangor, bursar.

Mr. Ray E. Collett of Brewer, president of the Brewer Manufacturing Company, was elected to membership on the Board of Trustees. Since 1956 Mr. Collett has been serving as Campaign General Chairman for the Seminary's 150th Anniversary Development Program.

The trustees adopted a budget for the new fiscal year of $153,578, an increase of approximately $12,000 over the current year. Tentative plans were made for the dedication of the new library building during the 1959 Convocation Week Program.

ALUMNI MEET AT GENERAL COUNCIL

A special meeting of the General Alumni Association of Bangor Theological Seminary was held, in connection with the meeting of the General Council of Congregational Christian Churches, at the Hotel Lenox, Boston, Mass., on Wednesday, June 25th, with fifty-four present.

Rev. J. William L. Graham, '23, President of the Alumni Association, presided. Speakers included: President Frederick W. Whittaker, '43; Dean Mervin M. Deems, Rev. Clarence W. Fuller, '37, Chairman of the Board of Trustees; and President Emeritus Harry Trust, '13. Reports of progress at the Seminary were given by the speakers. In charge of arrangements for the occasion was Rev. Gordon H. Washburn, '38, Secretary-Treasurer of the Boston-Bangor Alumni Association.

Those present included the following: Hugh MacCallum, '95; George H. Coffin, Jr., '11; Harry Trust, '13; Alfred F. Stone, '14; Joseph W. Beach, '17; Preston W. Pennell, '19; Cornelius E. Clark, '22; J. William L. Graham, '23; Johnson A. Haines, '27; Lloyd E. Marble, '28; William H. Nicolas, '31; Paul H. W. Olander, '32; John E. Morgan, '35; Samuel Young, '36; Kenneth Brookes, '37; Raymond J. Cosseboom, '37; Clarence W. Fuller, '37; Gordon H. Washburn, '38; Valton V. Morse, '40; Mary Winn, '40; Ralph H. Winn, '40; W. Arthur Rice, '41; William Bassett, '43; Frederick W. Whittaker, '43; Paul E. Syster, '44; John P. Webster, Jr., '44; George M. Hooten, Jr., '45; Thomas C. Roden, '45; John H. Alexander, '46; Robert S. Balfe, '47; Stanley D. Lundberg, '47; Robert G. Morris, '47; Lawrence F. Small, '47; N. Wesley Haynes, '50; Charles E. Saarion, '50; Robert H. Simonton, '50; Richard K. Bailey, '52; Stanley W. Schmidt, '52; William P. Gray, Jr., '53; Carl M. Kingsbury, '54; James A. Potter, '54; Wilbur B. Sadleir, '55; Robert P. Seater, '55; John R. Johnston, '58; Mrs. Paul E. Syster; Mrs. Robert Simonton; Mrs. John Johnston; Berwyn Daniel; Rodney W. Roundy, Trustee of the Seminary; Mervin M. Deems, Dean of the Seminary. Greetings were sent by the following who were unable to be present: E. Leslie Shaw, '19; Herbert M. Worthley, '27; Joseph W. Merchant, '39; G. Stanley Keast, '40.

ALUMNI NOTES

'14—John Hardwick was recently honored at the 91st annual Convocation of the Presbyterian College, Montreal, with the presentation of the honorary degree of Doctor of Divinity. Mr. Hardwick has been minister at Knox Church, Morrisburg, for seven years. *(Address: Knox Church, Morrisburg, Ontario, Canada.)*

'15—Herbert L. Searles. *(Change of address: 10381 Glenboro Ave., Los Angeles 64, California.)*

'18—H. Lincoln MacKenzie, who has served churches in Maine, Massachusetts and New York State retired from the active ministry on July 1, 1958. *(Address: R. R. No. 1, Cardigan, Prince Edward Island, Canada.)*

'23—J. William L. Graham is minister of the First Congregational Church in Lebanon, Connecticut. He served the Congregational Churches of Bucksport, Sandy Point and Stockton Springs, Maine from 1954-57, and is President of the Alumni Association of the Seminary. *(Address: First Congregational Church, Lebanon, Conn.)*

ex-'25—H. Newton Clay, formerly minister of the First Methodist Church in Westfield, Massachusetts, for almost ten years, has accepted a call to the Crawford Memorial Methodist Church, Winchester, Mass. *(Address: 30 Dix Street, Winchester, Mass.)*

'28—Lloyd E. Marble retired from the active

ministry on May 28, 1958. He has been minister of the Warwick Congregational Church, Warwick, Rhode Island, since 1953. *(Address: 4 Bay View Avenue, Kingston, Mass.)*

'30—William E. Mack, who has been a Chaplain in the Armed Forces since 1943, has recently accepted a call to serve the Federated Church, Raymond, New Hampshire. *(Address: c/o Mrs. Marion Boyce, Hill, N. H.)*

'30—Paul W. Zieke has recently accepted a call to the Memorial Church of St. Louis, Missouri. *(Address: 6234 Victoria Ave., St. Louis 10, Mo.)*

'33—Howard D. Gould is in Madrid as Chaplain with the United States Air Force. He writes that he is "the only Protestant Chaplain on the base at the moment, where there are over 9,000 military personnel and dependents in the area. Adequate housing is of vital concern for all at the present time, but gradually Government housing is coming in and should clear up this situation in the future. A new Chapel is in process of being constructed and should be completed by Sept. 23, 1958." *(Address: 3970th Air Base Group, APO 283 N. Y., N. Y.)*

'34—Lewis E. Distant has resigned his pastorates at Pittsfield and London, New Hampshire. *(Address: First Congregational Church, Pittsfield, N. H.)*

'35—Ned Burr McKenney and family are enjoying a trip to Europe, and on June 8, 1958, Mr. McKenney preached at the American Church in Paris, France. This Church, which has a long history and a beautiful edifice, is the center of the religious life of the American colony in the French capital. *(Address: 1171 Mulvane, Topeka, Kansas.)*

'36—Orville H. White has accepted a call to the First Congregational Church in Milton, Massachusetts. *(Address: First Congregational Church, Milton, Mass.)*

'39—Curtis C. Busby, formerly minister of the Second Congregational Church in Warren, Maine, 1953-58, has accepted a call to the First Congregational Church of Essex, Mass. *(Address: First Congregational Church, Essex, Mass.)*

'39—Donald A. Scanlin has assumed the pastorate of the First Church in Goshen, Indiana. He has been the minister of the Congregational Church in Red Lodge, Montana, 1949-58. *(Address: First Congregational Church, Goshen, Indiana.)*

'40—H. Travers Smith was appointed to the Methodist Church in Auburn, Maine, at the Annual Methodist Conference in May, 1958. He formerly served the Methodist Church in Presque Isle from 1957-58.) *(Address: 31 Orchard Street, Auburn, Maine.)*

'41—Ernest A. Gooding, Jr. *(Change of address: Mission House, 1 Dover St., Boston, Mass.)*

'41—Bradley T. Morse and family are in Turkey, where Bradley has been stationed since last August as Chaplain with the United States Air Force. Bradley writes that "they will be on the southern coast of Turkey for another year and a half during which they hope to visit Jerusalem, and to absorb as much of Middle East history as possible." *(Address: Detachment 10, U. S. Logistics Group, U.S.A.F., APO 289, New York, N. Y.)*

'44—Leslie W. Howland, formerly minister of the Methodist Church in Auburn (1946-58) was appointed to the Methodist Church in Waterville, Maine, by Bishop Lord at the Annual Methodist Conference in May, 1958. *(Address: 20 Center St., Waterville, Maine.)*

'45—An interesting letter has been received from Malcolm H. Miner telling of his activities in Anchorage, Alaska. On Feb. 26, 1958 he accompanied Bishop Gordon in his plane on a trip to the Arctic Coast, where he assisted in one confirmation service and two ordination services at remote Eskimo villages. The ordination service was a "first" as the minister was the first Eskimo to be ordained into the Episcopal ministry. He tells of rides by dog-sled, Eskimo feasts and other exciting events. The Bishop participated with Malcolm in the Easter Service at All Saints Episcopal Church, confirming 40 persons. *(Address: All Saints Episcopal Church, Anchorage, Alaska.)*

ex-'46—The Cutchogue Methodist Church, Cutchogue, New York, of which Walter R. Towle is minister, has recently completed a new church office and pastor's study adjoining the west end of the parsonage. This addition is completely separated from the parsonage by very effective soundproofing for privacy for both the parsonage and the office. *(Address: Cutchogue, Long Island, New York.)*

'50—Royal G. Davis, formerly minister of the First Church of Houlton, Maine, has moved to California to pursue further study at U.C.L.A. *(Address: 923 Levering Ave., Los Angeles 24, California.)*

'51—Norman D. Foss. *(Change of address: c/o L. D. Foss, R. F. D., Farmington, Maine.)*

ex-'52—Robert E. Allten was appointed to the Orono Methodist Church, Orono, Maine, at the Annual Methodist Conference in May, 1958. He formerly served the Methodist Church in Lincoln, Maine, 1956-58. *(Address: 38 Oak Street, Orono, Maine.)*

'52—Ernest B. Johnson, Jr., has resigned his present pastorate of the Old South Congregational Church in Hallowell and has accepted a call to the Congregational Church in East Braintree, Mass. A testimonial dinner was held for Mr. Johnson on June 25, 1958 by the people of the Old South Church. *(Address: East Braintree, Mass.)*

'53—Elwood S. Poore, after almost five years in the Center Point and Urbana Methodist Churches in Iowa, has been appointed to Ocheyedan and Excelsior Methodist Churches in Iowa. *(Address: Box #306, Ocheyedan, Iowa.)*

'53—C. Raymond Probst has recently accepted a call to serve the First Congregational Church, Hudson, Michigan. *(Address: 201 Seward Street, Hudson City, Mich.)*

ex-'54—Herbert M. Worthley served as chaplain at Bangor Seminary during the week of May 12th. *(Address: 25 Cummins Highway, Roslindale 31, Mass.)*

'55—Jack E. Perkins, formerly Associate Minister of the Congregational Church, Augusta, Maine, (1955-58), has recently accepted a call to serve as Minister of Education at the First Congregational Church, Winter Park, Florida. He will be vacationing in Eastport, Maine, until the last of August. *(Address: 680 Lakemont Avenue, Winter Park, Florida, effective September 1st.)*

'55—Stewart K. Rowley has been appointed as Associate Minister of the First Congregational Church in Lake Worth, Florida, and was awarded the A.B. degree in June by the Farmington State Teachers College. *(Address: First Congregational Church, Lake Worth, Florida.)*

'55—Wilbur E. Sadleir has been called to the pastorate of the Riverside Memorial Church in Haverhill, Massachusetts, effective August 1st. He formerly served the First Congregational Church in Melrose, Mass., as Associate Minister since 1955. *(Address: Riverside Memorial Church, Haverhill, Mass.)*

ex-'56—David P. Day, formerly a teacher in the Brewer School Department, is serving the Castine Unitarian Church, Castine, Maine. *(Address: Castine Unitarian Church, Castine, Maine.)*

'56—Kenneth G. LaFleur has recently been called to the First Parish Church (Unitarian) of Northboro, Mass. He was minister of the Castine Unitarian Church, Castine, Maine, 1954-58. *(Address: First Parish Church (Unitarian), Northboro, Mass.)*

'56—Edward A. Smith will assume the pastorate of the Houlton Federated Church in Houlton, Maine, on August 1, 1958. He was minister of the Ellsworth Unitarian Church, Ellsworth, Maine, 1956-58. *(Address: 61 Court Street, Houlton, Maine.)*

'57—Raymond H. Bradley, Jr., pastor of the Congregational Church in Phillips, Maine, received his A.B. degree from Farmington State Teachers College in June. He will move to Rangeley this summer, and in addition to serving the Phillips Church will also become the minister of the First Congregational Church in the Rangeley Region. *(Address: Rangeley, Maine.)*

'58—Ernest H. Huntzinger, Jr. has accepted the position of Associate Minister of the Central Congregational Church, Topeka, Kansas, effective August 1, 1958. *(Address: c/o Central Congregational Church, Topeka, Kansas.)*

'58—Scott D. Kittredge, formerly minister of the Methodist Church of Stonington, Maine (1956-58), has accepted a call to the First Universalist Church of Pittsfield, Maine. *(Address: Pittsfield, Maine.)*

'58—Raymond E. Stineford has accepted a call as minister of the Congregational Church, Alfred, Maine. *(Address: Alfred, Maine.)*

ORDINATIONS AND INSTALLATIONS

ex-'32—Harold A. Mercier was installed on March 23, 1958 as minister of the Community Church, Walker, Minnesota. Sermon was by Dr. Thomas A. Goodwin, and other parts were by Rev. William L. Halfaker, Rev. Woodworth L. Hawn, Rev. Conrad G. E. Landelius and Rev. Walter G. Thompson. *(Address: Walker, Minn.)*

ex-'45—Edmund Willis Beal was installed as minister of First Universalist Church of Saco and Biddeford, Biddeford, Maine, on Sunday evening, April 20, 1958. *(Address: Unitarian Parsonage, Saco, Maine.)*

'51—Daniel W. Fenner was installed as minister of Grace Congregational Church, Framingham, Mass., on Sunday evening, May 11, 1958. The order of service follows: Call to Worship, Rev. Robert M. Phillips; Scripture Reading, Rev. Raymond J. Cosseboom, '37; Sermon, President Frederick W. Whittaker, '43; Statement to the Congregation by the Moderator, Rev. C. F. Hall, '34; Prayer of Installation, Rev. Edward W. Hale; Charge to the Minister, Rev. Frank E. Duddy; Charge to the Congregation, Rev. Laurence L. Barber; Benediction, Rev. Daniel W. Fenner. *(Address: 151 Maple Street, Framingham, Mass.)*

'55—Robert D. Fiske was ordained to the Christian ministry in the United Churches, Durham, Conn., on June 8, 1958. The parts were taken as follows: Call to Worship, Invocation and Lord's Prayer, Rev. James R. Blanning; Scripture Lesson, Rev. Carl A. Fiske; Sermon, Rev. Walter L. Cook; Statement to the Congregation, Mr. Fred Harrison; Prayer of Ordination, Rev. J. Clement Walker; Right Hand of Fellowship, Mr. Harrison; Charge to the Minister and Charge to the Congregation, Dr. James F. English; Prayer and Benediction, Rev. Douglas Harwood. Mr. Fiske formerly served the First Unitarian Church of Pittsfield, Maine (1954-58). *(Address: United Churches, Durham, Conn.)*

'56—Harold L. Shepard was ordained to the Christian ministry in the Madison Congregational Church, Madison, Maine, on June 29, 1958. The parts were taken as follows: Call to Worship, Invocation and Lord's Prayer, Mr. Edwin C. Meineker, Sr., '56; Ordination Sermon, Rev. J. Thurston Powell; Prayer of Ordination and Laying on Hands, Dr. Andrew Banning; Declaration by Moderator of Office Conferred, Rev. Ernest B. Johnson, Jr., '52; Charge to the Candidate, Rev. Edward G. Ernst; Right Hand of Fellowship, Rev. Ernest B. Johnson, Jr.; Charge to the Congregation, Rev. Orville O. Lozier; Benediction, Mr. Shepard. A reception in the dining room followed the service. *(Address: Madison, Maine.)*

'58—Robert E. Simon was ordained to the Christian ministry and also commissioned as missionary of the American Board of Commissioners for Foreign Missions in the Central Congregational Church, Eastport, Maine, on June 4, 1958. The parts were taken as follows: (Ordination Service) Call to Worship and Invocation, Rev. Herbert L. Wass; Scripture Reading, Rev. William R. Riddiough, '26; Ordination Sermon, Dr. Burton H. Throckmorton, Jr.; Vows of Ordination, Dean Mervin M. Deems; Prayer of Ordination, Dr. Andrew Banning; Charge to the Candidate, Dr. Charles G. Cumming; Right Hand of Fellowship, Dr. Mervin M. Deems; (Commissioning Service) Responsive Reading, Dr. Stephen Szikszai; Assurance of Support, Mr. Robert Currie; Presentation of Commission for the American Board of Commissioners for Foreign Missions, Rev. Ernest H. Hayhow; Response, Mr. Simon; Commissioning Prayer, Rev. Ernest H. Hayhow; Benediction, Mr. Simon. A reception in

the vestry followed the service. Bob will sail for the Caroline Islands in August to become a teacher at the Pastors' and Teachers' Training School in Ponape. *(Address: 805 Locust Lane, East, West Chester, Pennsylvania.)*

BIRTHS

Congratulations to:

'46—Margaret and John Alexander on the birth of a daughter, Elizabeth Ann, on April 9, 1958. *(Address: 2425 North 90th St., Wauwatosa 13, Wis.)*

'57—Carolyn and Quentin Peacock on the birth of a daughter, Cynthia Lee, on July 1, 1958. *(Address: 18 Wiley Street, Bangor, Maine.)*

On the evening of June 15, 1958 a dedication was held of the Rensel H. Colby Memorial Room at the Veazie Congregational Church, Veazie, Maine. The Veazie Congregational Church, where Mr. Colby was pastor from 1909-11, has had many student ministers from the Seminary. Among those taking part in the service were: Dr. Wilbur I. Bull; Dr. Cornelius E. Clark, '22; Dean Mervin M. Deems; Rev. Warren Palmer; Mr. William R. Heinrich, Jr. Folllowing the dedication service a reception was held honoring Mrs. Ida (Rensel) Colby.

OBITUARIES

'95—Word has been received of the death of the Reverend Frederick Keith Ellsworth on February 25, 1957, at Three Rivers, Mass. Mr. Ellsworth was born in Windham, Pennsylvania, on December 1, 1868. He graduated from Bangor Theological Seminary in the class of 1895 and from Bowdoin College in 1897. He was ordained to the Christian ministry in Vanceboro, Maine, on June 2, 1898, and served as pastor of the following churches: Vanceboro, Maine, 1898; Sandwich, Mass., 1898-1902; East Machias, Maine, 1902-09; Wells, Maine, 1909-11; Saugerties, N. Y., 1911-14; Newbury, Vermont, 1914-17; Windsor Locks, Conn. 1917-31; Three Rivers, Mass., 1932-36 Dayville, Conn., 1936-48. He retired from the active ministry in 1948, and is survived by his son, Stanley F., of Brooklyn, N. Y.

'16—The Reverend Frederick R. Dixon died at his home in Henniker, New Hampshire, on April 11, 1958. He was born in Glastonbury, Conn., December 17 1886. He attended Emerson College of Oratory, graduated from Dartmouth College in 1919 with a B.A. degree and received his B.D. degree from Bangor Seminary in 1920. He was ordained with his brother, Herbert, June 30, 1916, by Hartford East Association of Congregational Churches and Ministers at their home church in Glastonbury, Conn., and served churches in Topsfield and Veazie Maine, and Bethel, Vermont. He spent a year in the Kennedy School of Missions and in 1920 was appointed to the Rhodesia (Africa) Mission of the American Board of Commissioners for Foreign Missions. He served the churches of Mt Silinda and Chikore and outstations until 1933. He was pastor of the following churches: Union Evangelical Church Heath, Mass., and First Church Congregational of West Hawley, Mass., 1934-44 Goodale Memorial United, Bernardston Mass., 1944-48; Congregational Church Piermont, New Hampshire, 1948-53. He retired to his home in Henniker in 1953 where he greatly enjoyed the fellowship of church members and neighbors. He is survived by his wife, Madeline (Halford) Dixon; two daughters, Barbara Louise Morton of Concord, N. H., and Madeline Halford Dixon, Henniker, N. H.; a son David Gilbert Dixon, a student at U.C.L.A.; four grandchildren; a sister Doris M. Dixon of Acton, Mass.; three brothers, Norman of Los Angeles, Cal. Herbert of Leverett, Mass., and Arthur of Stoughton, Mass.; and several nieces and nephews. A memorial service was held at the Henniker Congregational Church on April 14, with the Reverend Robert H Lewis officiating. The memorial sermon was preached by the Reverend Frederick W. Alden, classmate of Mr. Dixon's at Dartmouth College and minister of the New Hampshire Congregational Christian Conference.

'26—Mrs. Laura (Green) Scribner died June 6, 1958 at her home on Main Street in Patten, Maine. She was born in Newbury, Mass., on March 30, 1899. Mrs. Scribner graduated from Bryant-Stratton Business College at Boston; graduated from Bangor Seminary with a B.D. degree; and from the University of Maine with an M.A. degree. While attending the Seminary she was private secretary to President Moulton, and while studying at the University of Maine she was an instructor in English. She served the pastorate of West Brooksville Congregational Church for one year and in 1931 she became a member of the faculty at Patten Academy, a position she held until her retirement in March, 1958, because of ill health. She leaves her husband, Caleb W., her mother, Mrs. Emily Green of Bradford, Mass.; two sisters, Grace Green of Bradford, Mass., and Mrs. Marion Sweet of Plaistow, N. H.; four brothers, Herbert and Willard Green of Bradford, Mass.; Frederick Green of Myrtle Beach, S. C.; and Walter Green of Washington, D. C. Funeral services were held on June 9, 1958 at the Stetson Memorial Methodist Church with the Reverend Herman A. Grant officiating.

'31—The Reverend Bessie Anderson Cox died on May 26, 1958. She was born in Amherst, Nova Scotia, on May 1, 1893. She graduated from the University of Maine in 1933 with a B.A. degree and from Bangor Seminary in 1931, receiving the B.D. degree in 1935. She was ordained as a Congregational minister at Brooksville in 1935. She held the following pastorates: Vassalboro, Riverside, Northfield and Wesley, Sherman Station, Stacyville, East Lebanon, and West Brooksville. Mrs. Cox was a prominent Red Cross and social worker in the Machias area for many years, and in 1943 serious illness caused her to retire from the active ministry. Since her retirement she made her home in Northfield. Surviving are her husband; two brothers, George M. and Thomas G. Anderson, both of Worcester, Mass.; and several nieces and nephews. Funeral services were held at the Center Street Congregational Church, Machias, with the Reverend William Riddiough, '26, officiating.

BOOK REVIEWS

Meditations for Youth

By Walter L. Cook. Abingdon, 1958. 112 pp. $1.75.

The increased concern for young people which is apparent in our nation and throughout the world today has found expression not only in the daily press, in conferences and in special studies, but also in a spate of books on all aspects of youth and their problems. Among the materials which have appeared, those of a religious nature have often dealt with youth and worship, the implication usually being that young people do not know how (but need) to enter fully into the religious life by instruction, practice and experience in worship. To provide help at this specific point, books of sermons for youth, books of worship services for youth, and books of meditations and prayers for youth have been made available. Mr. Cook's book comes under this latter classification.

Of the many works which have appeared, some have high merit, while others because of their sentimentality or artificial "piety" miss the mark. Young people are direct, perceptive, and not often easily taken in by pat phrases, pious pronouncements or the spoken word masking the unfulfilled deed. Consequently, much religious non-fiction aimed at them fails. This fact is understandable since serious writing for young people is among the most difficult of tasks.

Mr. Cook has thus taken upon himself no easy job, for he writes not only in a difficult area but for a difficult audience. He has met the challenge with a high degree of competence, due no doubt to both his own experience with young people and his deep perception of human nature.

Meditations for Youth is composed of thirty-nine brief (none over two small pages in length) meditations based on certain well-known and central Biblical passages. The Ten

Commandments, Psalm 23, the Lord's Prayer, Matthew 25:31-46, and Paul's great chapter on love provide the Biblical framework for the meditations. These are discussed in separate sections entitled respectively: "Obedience," "Trust," "Prayer," "Service," and "Love." Each meditation is given an eye-catching title and is preceded by the particular line or phrase of the Biblical passage under consideration. At the end of each meditation a brief prayer expresses the theme of the meditation.

In one of the meditations, "Building Up Your Eyesight," Mr. Cook tells of a jeweler who, while buying diamonds from a dealer, frequently turned his eyes away from the gems for a moment or two. When asked why, the jeweler replied that his vision was dulled by looking uninterruptedly at the glittering stones and that he turned away to rest his eyes and to bring fresh vision to his re-appraisal. The point is that all of us need to gain fresh vision of the great gems of the faith and of the Bible. In a very real sense, this book of meditations brings fresh vision to bear on some of those Biblical passages which through constant repetition become so familiar that their brightness is radically dimmed. On this basis alone, these meditations merit our serious consideration.

More significant, perhaps, is the underlying concern which informs this work. Were we to use Tillich as a guide we could say that Mr. Cook is "ultimately concerned" with young people. He is not concerned on any superficial level with simple "do-goodness" or artificial piety. He is not concerned first that young people become church members or join youth groups. He *is* concerned that young people be given a hearing, be provided with direction, so that in the trials of this particular period in their lives they may find the path to the more abundant life.

To one who is anti-moralistic, the frequent employment of the word "must" may smack of the well-worn sermon topic: What ought a Christian to do? But Mr. Cook's use of the term expresses his deeper heartfelt desire that all young people be kept from hell - again, not the "fire and brimstone" hell of the old-time religion, but the hell of confusion, loneliness and despair. This is the hell which one enters often by default and which makes of life, here and now, a very real curse and condemnation. This is a hell many of our young people know and one many of them desperately seek to leave, but from which they see no escape and in which they are often abandoned with only verbal condemnation as response to their confused cries. One of the meditations speaks of love hoping all things. Mr. Cook obviously hopes all the good things of life for young people.

Many of us hope as he does but are either unrealistic or inactive; we do not acknowledge the depth of the problems facing young persons or we speak but fail to act. Mr. Cook is not unrealistic. He knows that the solution of the young person's problems is not easy, because there is no mark-down on the price of true Christian maturity. He also is aware of the many kinds of problems which young people face, as evidenced in the breadth and scope of his illustrative material. Mr. Cook is active for he not only has spent much time with young people across the state of Maine but he has given them this book.

Several of the meditations do not maintain the high level of excellence of the majority. Occasionally there is a tendency to interpret the particular Scriptural passage in the most direct and literal fashion. The command to "feed the hungry," for example, can be understood as a command to feed others in a way transcending a contribution to the missionary offering. There are many kinds of food which the Christian can offer to his fellow man.

This reviewer, after reading through most of the book, began to question the division of the volume. While the five Biblical passages on which the demarcation is based have the usual meaning ascribed to them in the five titles, the meditations themselves do not fall so readily into these neat catagories. All of the meditations speak of obedience, trust, prayer, service and love in one way or another. The section on prayer does not in any way emphasize prayer more than any other section. But what becomes increasingly apparent throughout all the meditations is the reiteration of the belief that the young person (and any Christian of any age) needs to see himself in terms of his relation to his Creator. Regarded *in toto* the meditations are variations on the theme of faith in God rather than faith in self and things, and on the direction for life which this faith provides for those who earnestly desire and seek it. Here is the central emphasis of the gospel, and Mr. Cook has proclaimed it with clarity and directness.

Meditations for Youth can be enthusiastically recommended as a contribution toward making "the way of a young Christian a little easier to find." It is also a book adults themselves will benefit from greatly if they will take time to read it before passing it along to their young people.

DAVID W. JEWELL

Christian Education of Adults

By Earl F. Zeigler. Westminster Press, 1958. 142 pp. $2.75.

Design For Adult Education In The Church

By Paul Bergevin and John McKinley. Seabury Press, 1958. 320 pp. $6.00.

Among the many books appearing recently on Adult Education in the Church, these two have been anticipated with high expectation—Dr. Zeigler's study because of his long experience in this field and the Bergevin and McKinley volume because of rumours of significant findings in the Indiana experiment.

It is with very real regret, therefore, to have to say that the Zeigler book is highly disappointing. Although it contains a few statements which are stimulating and brings together several ideas from various sources there is little else in the book to commend. Even when we remember that the book is prepared for the standard leadership courses, we find it still fails to provide a meaningful discussion of the subject.

Dr. Zeigler defines adulthood by saying that "Entrance into adulthood is determined by the demands of life. Adulthood begins when life compels growing persons to accept adult responsibilities." At several points in the book Dr. Zeigler admonishes us to take account of the findings of all the social sciences. Nevertheless, the definition he offers of adulthood appears to be so limited that one wonders whether the author himself is cognizant of the findings of holistic psychology—to mention only one school of thought—since omitted from the above definition is an awareness of the significance of the individual's response to the demands of his environment. Many persons find jobs out of economic and psychological necessity, but this is not to say they have attained any degree of maturity in terms of their attitude toward their work or the way in which they fulfill its requirements. The widely-advertised appeal for safe driving which features the jingle "Careless driving is kid stuff," also attests to the fact that participation in adult activities is no measure of one's true maturity.

Numerous examples could be cited to further illustrate the simplistic tone of this work, among them the failure to deal in any helpful way with the complex problem of the relation between need and interest. The ideas of "felt need" and "recognition of needs" are by-passed or discussed in a context not directly related to the paragraph or two devoted to the distinction between need and interest. As a young adult himself, this reviewer sensed a certain condescension in Chapter Seven, as if *no* young adult had any wisdom or sufficient experience to solve crucial problems, but that *all* middle adults had. Dr. Zeigler acknowledges the theological revival and does obeisance to the need for theological foundations for Adult Education, but his own brief efforts to be theological are both shallow and confused. Only an excellent teacher could utilize this text in a leadership training class, and any pastor will find a great deal more help elsewhere, i.e., in *Design for Adult Education in the Church.*

This latter work more than fulfills the expectations held for it. The Introduction, dealing with "some of the significant factors which, from an educational viewpoint, combine to cause the problem of non-productive learning in adult church programs" is itself worth the price of the book. Part I, concerned with "Principles," affords the reader the most succinct, meaningful and sound presentation of what is known about group life (or "group dynamics") that this reviewer has read—all of this without the usual jargon and "watering down." Furthermore, it is set in the context of a theological position which is the stronger for not being overly explicit. In this sense, there exists here a valid attempt to bring the insights of the social sciences to bear on Christian Education without proof texts or technical discussion.

The clarity of the exposition is enhanced by the lack of theological interpretation. (It is not clear whether this lack is a retreat from the problem or the humility of a wisdom that knows its limitations.) Be that as it may, given the umbrella definition of the goal of adult Christian Education which the authors present, there is little cause for theological quarrel. The authors make their point exceedingly well; certainly one aim of the church's program for adults (not to mention other age groups) is "to help us to know God better so that we may better serve Him."

The second part of the book is given over to a detailed description of how the Indiana Plan operates. This is largely a "how-to" discussion which spells out in orderly and intelligible fashion what is involved throughout. Although the authors continually caution their readers, it remains true that some will be tempted to concentrate their attention on this portion of the book and try to put the plan into effect without careful consideration of the underlying principles. Here is a real danger point, for the primary impact of the report of the Indiana Plan is that the Plan cannot be reproduced on a purely methodological basis. It is not a pro-

gram which can be copied "lock, stock and barrel" after a reading of Part II in the expectation of arriving at the results the authors have achieved in their own experiments. Far more vital to the operation of this plan is a profound understanding of the "point of view" which undergirds the whole program, rather than any ability to apply the selfsame techniques.

It is a safe guess that this plan has been worked out primarily in relation to Episcopal churches since the flavor of the underlying philosophy, as well as the approach to Christian Education, reminds this reviewer of the "Seabury Series." It should also be noted that the Indiana Plan appears to approach in practice a point of view expressed most profoundly in Lewis Sherrill's *The Gift of Power.*

Some ministers may wince, grow red-faced and angry at some of the implied educational weaknesses of the average pastor. Those honest enough to admit their vulnerability at this point will find much that is helpful in this work. Those who can at least understand sympathetically the educational point of view of the Indiana Plan will find here direction and guidance which can enrich if not inspire their own educational work. Here is a book which can be recommended unreservedly; it is the best book on Adult Christian Education to appear in some time. It will be this, however, only to those who believe that Christian Education is concerned with people first and "content" second, with personal growth and change rather than correct verbal formulations of theological doctrines, and with individual exploration of the meaning of faith for their lives rather than acceptance of the minister's "answers."

David W. Jewell

Crisis in Communication

By Malcolm Boyd. Doubleday, 1957. 128 pp. $2.95.

In this rapid-paced, but rather disjointed book, Mr. Boyd analyzes the media of mass communication in contemporary America from a theological perspective. As a participant in the life of mass communications for many years—now an Episcopal clergyman—Mr. Boyd is well-prepared to undertake such an analysis. It is regrettable, however, that this stimulating and provocative book is somewhat loosely strung together, and that major ideas are at times glossed over lightly while secondary ones are discussed at length.

More regrettable, perhaps, is the fact that for several reasons this book will probably fail to communicate to many persons. In the first place, the crucial definitions presented in the introductory chapter are so vague as to leave one gasping for clarity. Many readers will find themselves completely unsatisfied with the easy equation of "public relations" and "human relations," but without any ado the author makes this equation and thereby fails to do justice to the complexity of the issue. Certainly it is not so simple a matter to conceive of the relations between two persons as being of the same character as those between an institution and one person and/or the public. Confusion is further compounded when the central concept of "communication" is also defined as being equivalent to human relations.

In the second instance, Mr. Boyd's particular theological orientation and his almost glib use of central terms of the more "catholic" tradition will either alienate many readers or leave them uncertain as to the author's meaning. There are many outside the Anglican communion who would not argue with a sacramental view of the universe or with God's ultimate and complete sovereignty. But it is not at all clear that this is what the author intends. In short, in this crucial aspect of his work, Mr. Boyd has said too much in too brief a compass.

We have said that this is a stimulating and provocative book, and it is. It raises many questions which need to be considered carefully by the Christian church as it faces the problem of whether or not to use the mass media for evangelism, and if so, how and to what extent. The solutions offered, however, are few and seldom directly apparent. This reviewer looks for a more careful and thoughtful work on the subject by this man, so well qualified to guide us in a crucial area of our lives.

David W. Jewell.

Love and Conflict: New Patterns in Family Life

By Gibson Winter. Doubleday, 1958. 191 pp. $3.50.

Increased concern about juvenile delinquency, so-called educational failures and general social malaise has focused the attention of the nation on the family. When parents are

not being blamed for our present social ills, they are being sympathized with for the magnitude of their problems. And in the church and in public education the debate about degrees of responsibility and modes of cooperation between home and institution continues.

It is to this kind of situation that Dr. Winter addresses himself in his recent book. He does not, however, deal with these problems in a superficial manner, but delves beneath all of them to attempt comprehension of the sources of the problem. He argues that it is only when these sources are understood that any viable solution will appear.

The result of his analysis is not particularly unique in its direct statement: "The family has taken a new lease on life since World War II. . . . Feelings of personal isolation pressed men and women into an unrelenting search for intimacy . . . the family . . . became the exclusive sphere of intimacy in modern life." As society has increasingly depersonalized its structures and operations, the individual has found it imperative to locate some center where he could be himself as a person in intimate relationships with other persons.

Re-discovering the family as one such abiding center has been a boon to modern man, although the peculiar problems of family life remain. This discovery has pointed toward an entirely new conception of the family and of family life. Dr. Winter is not naive enough to believe that the necessary intimacy is easily effected; but he is confident that it can be done and that, once accomplished, it will influence the entire social life of America. In this his self-conscious optimism is apparent, but it is an intelligent optimism.

Dr. Winter discusses at length the kinds of problems besetting the contemporary family, such as authority versus freedom, the place of children and youth, care of aged parents, transiency of the physical situation and husband-wife relationships. He lays bare the complexity of each problem and the interaction between them, and concludes that these areas of tension can be controlled only as a profound relationship of intimacy is established through crisis and conflict.

Those who seek a theological understanding of the family will be somewhat disappointed in this book. Although it is written by a clergyman and a professor in a theological seminary, its approach is completely sociological. Dr. Winter frankly states that his own point of view is Biblical, but in the evolving of his thesis his Biblical examples and theological comments appear to be afterthoughts or proof-texts. In spite of this limitation the book serves as a valuable introduction to a study of the contemporary family, its problems and possibilities. And it should serve as a provocative resource for any effort to develop a contemporary theological understanding of the family in the United States.

David W. Jewell

In One Spirit

By D. Campbell Wyckoff. Friendship Press, 1958. 166 pp. $2.95.

Dr. Wyckoff has produced a refreshing and stimulating book on one of the most complicated and debatable subjects in Christian Education: how do we deal with missions? While the author never makes as direct an answer as this reviewer would like, his conception of missionary education shines through all he has written. The mission of the church is the church's very life, and there can be no distinction between missionary education and Christian Education. His most explicit statement has meaning for adults as well as for young people. "If young people are not missionary Christians, they are not Christians at all." To be a part of the church of Christ is to be a part of Christian missions; commitment to life in the church is commitment to a missionary life.

Dr. Wyckoff goes beyond this basic thesis, generally acknowledged today, and presents a comprehensive outline of guiding principles for adult workers with youth as well as a wide range of methods. This assistance to pastors and lay leaders is invaluable. At points Dr. Wyckoff assumes too much about the average church's program and organization as well as about the typical lay attitude toward missions. But these too generous assumptions do not invalidate his thesis or the methods he suggests. The recommended resources should prove as helpful as the sample programs. The use of the UCYM commission plan and program is another positive factor as it helps coordinate what often seems a confused mass of varying ideas and programs.

Any church, pastor or teacher who desires direction in missionary education can profit immeasurably from this book. Smaller churches may find some of the suggestions a little impractical, but one suspects more is possible than is generally realized. A careful study of this book over a period of time by the teachers in a church school should strengthen not only

missionary education but each teacher's understanding of Christian life and the entire church school program.

DAVID W. JEWELL

QUESTIONS ON DOCTRINE

Prepared by a representative group of Seventh-day Adventist Leaders, Bible Teachers, and Editors. Review and Herald Publishing Association, 1957. 720 pp.

Presumably this book represents the official position on doctrinal matters of the Seventh-Day Adventist denomination. This is not explicitly stated, however. The title page simply states that the text was "prepared by a Representative Group of Seventh-Day Adventist Leaders, Bible Teachers and Editors." "The first section consists of a statement of "Fundamental Beliefs of Seventh-Day Adventists", appearing in the Church Manual, and is, therefore, an official statement. Of the remainder of this book it is stated simply that the officers of the General Conference considered it valuable both for members and non-members, and, therefore, requested its publication and wide distribution.

The statement of Fundamental Beliefs at the very beginning sets the stage for this question and answer debate. It indicates that the Seventh-Day Adventists are in agreement with fundamentalist theology on such matters as the literal infallibility of Scriptures, the Trinity and the Atonement. The uniqueness of their position appears in such teachings as the observance of the Sabbath, the millenium, the true sanctuary in heaven of which Christ is the high priest and immortality as following only after the resurrection, with the complete extinction of the unrighteous.

From these beliefs, the questions take their cue, and are formulated in such a way as to bring out the salient features of Adventism. There is some learned discourse on the fulfillment of prophecy, especially from the book of Daniel, resulting in the conclusion that the cleansing of the temple took place in the year 1844. It is also established that the writings of Ellen G. White, American founder of the movement, are not considered as being on an equal plane with the Bible, although it is added that her interpretations of the Scriptures are authentic since she was, in her own words, a "messenger of God."

ANDREW BANNING

THE CHURCH FACES THE ISMS

Edited by Arnold B. Rhodes. Abingdon, 195[illegible] 304 pp. $4.50.

This book is a joint effort by members [illegible] the faculty of Louisville Presbyterian Seminar[illegible] It is a good example of a service which th[illegible] Seminary faculties can render the laity [illegible] the churches who desire to be informed c[illegible] the issues and conflicts which face the churc[illegible] in the modern world.

The first impression is that this book pr[illegible] sents an almost overwhelming array of organ[illegible] ized groups and movements, ranging all th[illegible] way from Judaism to the Healing sects, an[illegible] from Denominationalism to Naturalism an[illegible] Scientism. But this broad scope is justifiab[illegible] in so far as it represents the many frontiers c[illegible] which the contemporary church has to de[illegible] with rival forces and tendencies that clai[illegible] the loyalty of the modern mind. This include[illegible] such competing forces as secularism, com[illegible] munism and racism, as well as Roma[illegible] Catholicism and Ecumenism.

The point of reference, to determine whic[illegible] of the claims or movements are to be con[illegible] sidered sects or isms, is the Bible. It is pro[illegible] posed that the Bible be interpreted from th[illegible] point of view of the historian, the believer an[illegible] the doer. From this the group of writers hav[illegible] set up the standard of what they believe to b[illegible] "mainline Protestantism," so that any grou[illegible] or doctrine which falls outside this "main[illegible] line" Protestantism is considered a sect o[illegible] "ism." This, admittedly, has its arbitrar[illegible] aspect, strikingly illustrated by the classifica[illegible] tion of Roman Catholicism as a sect. This [illegible] justified by pointing out the basic non-biblica[illegible] teachings of the Roman Catholic church, suc[illegible] as the infallibility of the church, the doctrin[illegible] of the priesthood of merit and sainthood an[illegible] the cult of Mary. The writer of this chapte[illegible] suggests there are areas of possible rapproche[illegible] ment between Catholics and Protestants in[illegible] cluding perhaps the use of beads by Protestan[illegible] for prayer.

In general, however, this book is an answe[illegible] to a real need. It presents to the student an[illegible] the average reader the total and critical con[illegible] text within which the church must function[illegible] It is not intended primarily to be a scholarl[illegible] work, but is strong on evaluation and inter[illegible] pretation. It provides a critical but fair evalu[illegible] ation of the sects, of secularism and naturalism[illegible] of fascism and communism, and is a good boo[illegible] to recommend to intelligent and inquirin[illegible] church members.

ANDREW BANNIN[illegible]

How to Improve Your Mind

y Baruch Spinoza. Wisdom Library, 1956. 90 pp. $.95.

This is one of a series of paper-bound vol-mes in the Wisdom Library. It is based on pinoza's *De Intellectus Emendatione,* trans-ted by R. H. M. Elwes. The essay, never mpleted, was written by Spinoza when he as only twenty-six, just two years after his xpulsion from the Jewish community of Am-erdam for criticizing some of the Jewish be-efs.

The argument of the essay is occasionally borious. But its purpose was serious for so outhful a philosopher. He declares that he was search of that stability and tranquility of ind which would free it from the false pur-uits and the attendant disturbances which he ad already witnessed in himself and his con-emporaries. It is dramatic, and astonishing, to arn that he considered himself to be "in a tate of grave peril," like a "sick man strug-ling with a deadly disease" until he could find remedy for the uncertainties of the mind. He then proceeds to develop the theme that nly by knowing things in their essence, in heir relation to nature and to God, can true nderstanding and freedom of the mind be ound. Thus the essay anticipates the main hemes of Spinoza's philosophy, which he in act promises at several points to write, to emonstrate the truth of his arguments.

Andrew Banning

Language and Religion

y Ben F. Kimpel. Philosophical Library, 1957. 153 pp. $3.75.

According to the sub-title, this book purports o be "a semantic preface to a philosophy of eligion." The author sums up his purpose in ne place by "urging caution in the use of mbiguous words . . .," and by showing that the unfortunate consequence of ignoring this ondition is that theologies and philosophies bout religious faith are deficient in instructive alue." As such, this book concerns primarily the analysis of ambiguous terminology used in theological affirmations.

But this is too modest a statement. The author seems to be aware of the fact that a study in semantics is bound to spill over into a consideration of philosophical and theological presuppositions implicit in any study of language. Hence, he has not hesitated to come to grips with basic issues concerning knowledge and the criteria that knowledge claims. In short, he has accepted the challenge to deal critically with the perennial question: in what respect are theological and religious statements true? It is this dimension of the book which I found more rewarding and provocative than the specific questions of semantics. The study of semantics in a limited sense always leaves me with the disturbing feeling that all words are ambiguous.

There are three particular areas of thought which are critically examined from the point of view of the ambiguity of terminology, namely radical empiricism, logical positivism, and the use of "paradox" as a form of expression in religion. In making his critical evaluation of them, the author posits some sharp distinctions, which appear to me to be essentially sound, although they require a careful statement. With reference to the subjectivism of radical empiricism, he maintains that knowledge is not merely knowledge of perceptions. There must be some "objective" reality, of which our perceptions are "informed." The Kantian conception of "the world of appearance" he considers wholly ambiguous, since on the basis of the Kantian dualism, no "world" can really be affirmed.

In his examination of "paradox," the author attacks the ambiguities of such writers as Kierkegaard, Brunner, and Schniewind. Paradox, he insists, is a form of expression in the use of language to interpret reality as understood. It is, therefore, ambiguous to attribute the paradoxical to the reality thus interpreted. He protests against Kierkegaard's assertion that Christianity is "precisely the paradoxical," and is the "absolute paradox." A similar protest is registered against Brunner's declaration that the Christian faith is based on an "incomprehensible revelation." Such assertions he considers basically ambiguous, and not instructive.

In spite of the fact that the presentation is often too repetitious, the criticism is apposite and convincing, and well illustrated from scientific data. The book deserves a second reading, and a place in any philosophy of religion.

Andrew Banning

The Christian and the World of Unbelief

By Libuse Lukas Miller. Abingdon, 1957. 240 pp. $4.75.

One way to describe this book is to suggest that it is an abundant source of quotable statements. For example, in commenting on the contemporary wave of enthusiasm for the pragmatic service of faith to our civilization, the author writes: "'Let there be faith' the generals command, the scientists concede, and the educators implore, in their various intonations; and this chorus, swelled on the other side by the loud antiphon of 'I told you so' issuing from the churches, makes up the standard hymn singing of the present religious revival." And again, criticizing the lack of prophetic depth in these pragmatic sanctions of religion, she writes: "They do not seek the kingdom of God, nor his righteousness; they simply would like to have 'all these other things' added on to their own kingdom."

But these samples, selected from the first chapter, do not warrant the opinion that this is a breezy satire on the contemporary religious situation, which makes a virtue of literary pyrotechnics. On the contrary, it is one of the most discerning and thoughtful analyses of the position of the Christian believer in a world of cultural indifference and practical unbelief. Although the writer is not a professional theologian, she brings to her study a breadth of knowledge and understanding which give her unique qualifications. She holds a degree in the field of physics, and from there was led to a study of the philosophy of science, and of religion, spending a year in graduate study at Union Theological Seminary. As a result, she shows exceptional insight into the critical tensions and temptations which exist on the boundaries between Christianity and contemporary civilization. It would be highly desirable for theologians to show as much sensitiveness and discrimination in recognizing the issues and the pitfalls, as well as the basic Christian demands involved.

After the first chapter, written in a somewhat "scherzo" mood on the contemporary situation, the author comes to grips with such major concerns as Faith and Knowledge, Philosophy, Social Science, Ethics, Culture and History. There is no skirting around the difficult questions. The general vantage point, from which these issues are approached, is that the Christian "finding himself by a curious second birth born into this (new) dispensation as into the outpost of another world" must ask himself what is demanded of him "in this refractive atmosphere of double images, where everything is the same for the two worlds and yet different." The author attempts to delineate what human creatureliness, and the criterion of Christ, mean at the point of "this outpost of another world."

I can think of no better book to recommend to ministers who ought to be versed in, and willing to come to terms with the issues which contemporary culture has made acute. This book is provocative, instructive and exacting.

Andrew Banning

Toward Understanding Jesus

By Elwyn E. Tilden, Jr. Prentice-Hall, Inc., 1957. 289 pp. $4.95.

The author of this book has been professor of Religion at Lafayette College since 1949. He knows firsthand the undergraduate, lay mind, and has written a book which should be helpful and informative to many young people and adults who are seeking a book on Jesus which is on the one hand informed by the results of scholarly inquiry, and on the other hand is readily understandable.

This book is introductory. It would be a good place to start for one who is interested in beginning to make a study of the historical Jesus. It deals with a number of questions: Jesus' birth, his temptation, the Galilean phase of his life, his last week and crucifixion, and with his teachings on the kingdom of God, sin and repentance, love, family life, man's destiny and so on. But these discussions are all extremely brief—7 pages on sin and repentance, 4½ on man's destiny and so on. Major issues are thus not even mentioned, let alone discussed, and major questions are continuously being raised, implicitly. Furthermore, there are no references anywhere in the text to other works or to any contemporary or near-contemporary authors. This lack of references to other books is, I think, a mistake; for such a brief, cursory treatment should point to other avenues of further research in connection with issues as they are dealt with. One appreciates the fact that the "beginner" does not usually want to be burdened by numerous references and footnotes; but surely some way might have been found to incorporate a few references unobtrusively. The "Suggestions for Reading" at the end of the book do not accomplish this; and nowhere in the book is it suggested that a synopsis or harmony of the gospels might aid in understanding.

But this study will, in the main, be useful

e apologetic sections at the beginning and d are, however, unfortunate. The author and blisher apparently hope to make converts Christ by this publication; but the attempts entice the consideration of non-Christians e not only unconvincing, but are irrelevant the purpose of the book and only serve to aken it. The main sections on Jesus, how-er, should serve as a good starting place for ny in the churches who have no historical derstanding of the gospels whatever.

BURTON H. THROCKMORTON, JR.

BENEFITS OF HIS PASSION

C. H. Dodd. Abingdon, 1955. 62 pp. $1.00.

This little book appears to be a compilation brief sermons perhaps originally preached er the radio. It includes six meditations on he Obedience of Christ," "Reconciliation," xpiation," "Justification," "The Son of od," and "Death and Resurrection." The emes are taken primarily from Paul, but ht drawn from the Gospels is cast on them. ese little meditations are simple and crystal-ar. They were obviously intended for a wide dience. Lying back of them is a life-time research and teaching. As always with this eat scholar, this book is exemplary.

BURTON H. THROCKMORTON, JR.

THE BIRTH OF THE GOSPEL

William Benjamin Smith. Philosophical Library, 1957. 232 pp. $3.50.

This book is out of date, fantastic and a ste of time except for those who enjoy read-fantasy, or "as-if-but-not" stories. Apparent-the study of the New Testament was a bby of William Benjamin Smith. He was rn in 1850, and taught geology, zoology and any after receiving his M.A. degree. After rning a Ph.D. at Goettingen, Germany, he urned to America to teach physics. He sub-uently taught mathematics and then ilosophy at Tulane University, and retired 1915. We are told by the editor of this ume that Professor Smith had done most the work on it by 1927. He died in 1934. Just why the Philosophical Library under-k to publish this work is not clear. Its thesis is that the Jesus of Nazareth witnessed to in the gospels and epistles never existed at all. But this thesis is not new. In the middle of the last century Bruno Bauer affirmed that Jesus was purely fictitious, and the radical Dutch school took up the banner. Others also took the same position, and it has been defended from every conceivable angle. But, one thought, it had died in the 1920's; and that is when, we are told, Professor Smith wrote this book. At that time he was unsuccessful at finding a publisher, the editor informs us. There is far less reason for publishing it now.

Smith's thesis, briefly put, is this: Such terms as Son of man, Messiah (the "Anointed" or the "Christ"), Son of God, the Elect One and so on, "long existed in Hebrew literature" as the "Personification of Israel" (p. 123); and in the New Testament they also refer to the ideal Israel, personified. They do not refer to a person, and it was only after the New Testament writings were assembled that these titles were interpreted as referring to an individual. "So understood, the whole New Testament appears intelligible and marvellously suited to its heathen hearers" (p. 147). The book abounds in quotations from the Old Testament, other Jewish writings, and the New Testament which are used to illustrate this thesis. Some of the exegesis is rather startling.

A further contribution of the book is in its contention that the Gnostic literature quoted and described by Hippolytus does not contain quotations from the New Testament, but the verbal similarities to the New Testament point to an anterior Gnostic literature quoted by both New Testament and Gnostic writers. But, you may ask, (if you have been reading Hippolytus lately) What about the references to *Jesus* which Hippolytus records as occurring in some Gnostic writings? Do not such references indicate quotations from Christian sources? No, says Smith; they simply reveal that "the doctrine of the Jesus seems to have been a very old one" (p. 159)—a good deal earlier than the supposed birth of the non-existent Jesus. "Pre-Christian Gnostic schools . . . had an extensive lore about 'the Jesus'" (pp. 213f.). Well, obviously, there is more than one way to read history. Professor Smith is so reluctant to grant that the Gnostic group known as the Naassenes knew the New Testament that he admits only an "apparent" reference to the New Testament in the following quotation: "This gate he says, Paul the Apostle knew, having opened it in a mystery and said he had been rapt by an angel and borne as far as the 2d and 3d heaven into Paradise itself and had beheld what he

beheld and heard words unutterable which it is not allowed for man to speak" (Smith's translation of Hippolytus on the Naassenes, p. 167). The refusal to admit that the reference to "Paul the Apostle" together with the rest of the quotation just cited refers, without a doubt, (and not "apparently") to II Cor. 12:2-4 would seem to point to some kind of perversity. This book serves the purpose of showing what some scholars were thinking in the previous generation; but, other than that, it is not very enlightening.

BURTON H. THROCKMORTON, JR.

BUDDHIST HIMALAYA

By David Snellgrove. Philosophical Library, 1957. 324 pp. $10.00.

The author is Lecturer in Tibetan in the University of London. Financed by the University School of Oriental and African Studies to do research work in Buddhism, he travelled extensively in Nepal, Tibet and the Himalayan regions in 1953 and 1954. The subtitle of his book: "Travels and Studies in quest of the origins and nature of Tibetan Buddhism" describes adequately its contents. The chapter headings are: "Origins in India; Tantric Buddhism; Buddhism in Nepal; Kings of Tiber; Religious Teachers of Tibet; Tibetan Ceremonies; Reflections." Seventy pictures, taken at the places visited, of sacred sites, temple, monasteries, stupas, Buddhas, Bodhisattvas, monks, various sacred objects and sacred rites give very valuable aid toward the understanding of the origin, history and character of Buddhism.

The distinctive interest of Himalayan Buddhism to the scholar, this book makes abundantly clear, is due to the close and continuous contact of Himalayan Buddhism, both with the Buddhism of India, and with the Buddhism of Central Asia, China, and Japan. The Buddhism of India was already practically extinct by the twelfth century A. D., and only scanty architectural remains and very few of the sacred Buddhist texts have survived. But in portions of Nepal, sheltered and isolated by the Himalayan Mountains, the faithful were erecting in the seventeenth century pagoda-type temples characteristic of India in the seventh century. Thus, Nepal has preserved in architectural and art forms the most precious traces of what Buddhist India once was. Even more important is the service that the Tibetans, as also the Chinese, have rendered in translating and so preserving for posterity Buddhist sacred texts, the great majority of which would otherwise have been lost. Furthermore the Tibetans devised: "a more accurate and consistent means of translation than was possible in Chinese," and they translated "every Buddhist text they met with, texts which had originated at any time from the fifth century B.C. onwards." It is interesting, however that the author's estimate of the nature Tibetan Buddhism is: "derived not so much from the careful study of texts, and balanced weighing of evidence, as from direct perception into the personalities of a few Tibetan . . . genuine representatives of the ancient tradition."

Of much greater interest and suggestiveness are certain of his observations regarding the origin, development and nature of Buddhism. Regarding what we might call the doctrine of the Person of the Buddha, he maintains that it is pre-eminently the idea of the supernatural tempt to restore the historic Buddha, to strip the founder of the faith of everything legendary, mythical and supernatural. Actually it is preeminently the idea of the supernatural and the transcendent Buddha, that from origin has given to Buddhism its power, continuity, and its universality.

A second observation, though not strictly original with our author, is that Buddhism is not just the word of one master, promulgated and fixed for all time. Rather it was for more than 1500 years a part of India's religious experience, changing, adapting, developing through the centuries, and though: "retaining a certain continuity and independence in tradition," it inevitably shared its philosophical concepts, its moral and ascetic practises with the rest of the religious life of India. One might add, what the author does not say, that Buddhism disappeared from India, not because of Moslem persecution, but rather through absorption in Hinduism.

Concerning the Buddhism of Ceylon and Southeast Asia, the author makes this observation, that while Buddhism was probably taken to Ceylon as early as the third century B.C. and though its connection with India continued for several centuries, yet "Buddhism there remained largely ignorant of subsequent developments in India, and have remained so to the present day." Consequently, the development of Buddhism in Ceylon, Burma and Indo-China was: "cut short by its separation from the Indian home land"; it represents "the early phase of Buddhism," but it cannot be taken as "the full measure of all that Buddhism stands for."

On the other hand, the Buddhism of Tibet, China, and Japan maintained its connection

th Indian Buddhism as long as it survived. represents, therefore, the fuller development Buddhism. Moreover, those scholars are en-ely wrong, who would explain away the ahayana Buddhism of India, Tibet, China, d Japan as a degeneration due to the in-rporation of the superstitions of the ignorant nverted masses. It is rather the creation of rned and pious monks, and its doctrine and ual are a logical development and fulfill-nt of what was already implicit in early ddhism, and in the life and teaching of the ddha.

Despite its lucid literary style, this book th its many unfamiliar Buddhist terms is not sy reading; yet, to him who seeks it should ve both clearer insight into the nature of ddhism, and a truer appreciation of the iqueness of Christianity.

CHARLES GORDON CUMMING

THE CHURCH IN SOVIET RUSSIA

Matthew Spinka. Oxford University Press, 1956. 179 pp. $3.25.

Dr. Spinka does not attempt in this book complete survey of church life in the Soviet nion. He singles out for his analysis one rticular, major aspect of the general situa-on. He is interested mainly in the attitude Russian ecclesiastical authorities to the new olitical regime, which was inaugurated by the ctober Revolution of 1917. He wants to nderstand that "strange alliance" which has ptained in the Soviet Union since World ar II. The situation is indeed highly mbiguous and complex. On the one hand, law and in principle, there is a sharp and dical "separation" between Church and ate, or rather between religion and "social e." As has been recently stated, religion is longer a factor of "social life" in the Soviet nion. On the other hand, there is an actual licy, or tactics, of closest "cooperation" tween the State and the institutional Church. clesiastical authorities insist emphatically that sympathetic encouragement of their rk which was initiated by Stalin himself, in e years of the last war. Now, the question ises, what is the ultimate meaning of this radoxical "cooperation"? Can a church ist in a Godless state, as a part of a com-chensive totalitarian structure, without sur-ndering or compromising her spiritual inde-ndence? Obviously, the Church should not engage in any "counter-revolutionary" activities. But she should not reconcile herself to the anti-religious State, either. What then should be her practical attitude, her working program?

Dr. Spinka addresses himself primarily to this problem. He writes as a church historian. He does not discuss the attitude of the Soviet Government. He concentrates on the attitude of ecclesiastical authorities to the present political regime. His conclusion is that in the present "strange alliance" the basic "autonomy" of the Russian Church has been sorely compromised. The factual "cooperation" is no more than subservience to the ultimate "*raison d'état*. The Church has been, in fact, reintegrated into the structure of Soviet society, in so far as she has been given certain political assignments and, obviously, under the condition that these assignments be actually carried out. It is in the field of "national feeling" that an "alliance" between the Church and the State has been actually established. The Church has been granted "recognition," and eventually even encouragement and support, as a "national institution," in that complicated situation which was created in the time of the war. It is at this very point that the major question, and the major anxiety, inevitably arise. To what extent should a church be committed to "the national cause"? The ambiguity of the situation is increased by the fact that the Soviet State does not, in any sense, resign from its basic "Godless commitment," and in its "support" of the "National Church" does not grant her any true "autonomy," precisely because of her own "national" commitment. Dr. Spinka's narrative is based on the primary sources, and his handling of evidence is fair and impartial. Yet, the attitude of an interpreter cannot be simply "non-committal," because certain basic assumptions are implied already in the "critical" assessment of the evidence itself.

Dr. Spinka reserves his final judgment on the Soviet situation, but does not conceal his grave apprehensions. Any increase in "religious freedom," and in "religious opportunities," should be welcome. Yet the ambiguity of the situation must be frankly and honestly admitted. Dr. Spinka supplies the reader with reliable information and also with certain hints which would help him in the appraisal of the factual material. The book deserves attention not only by those who are interested in the destiny of the Church in the Soviet Union, but also by all who are wrestling now with the wider problem about the place and role of Christian churches in society—"post-Christian," neutral, indifferent, aggressively "totalitarian"

and so on. In the age of "ideological" States, claiming omnicompetence of a sort, the old principle of "separation" between "religion" and "politics" appears to be inadequate, and often even precarious and misleading. One should not be too easy at this point.

GEORGES FLOROVSKY

Cambridge, Massachusetts

THE STORY OF THE AMERICAN NEGRO

By Ina Corinne Brown. Friendship Press, 1957. 212 pp. $2.75.

The Story of the American Negro is an absorbing, factual portrayal of the tragic history of Africans who were forcibly taken from the security of their native homes and sold into slavery in the Western world by white men. The book covers a period of more than 300 years, in which one segment of the human family not only enslaved and brutally exploited millions of their darker brothers, but contrived to break-up family and tribal connections so that the Africans lost all knowledge and sense of ever having had a "fatherland" of which they could be proud. The slaves were further degraded by a spurious logic and twisted religion, which taught them that they were created as sub-human, and were naturally inferior to white men. These falsehoods still plague the Negro today as he struggles to regain his stolen manhood and his dignity as a person.

Africa was despoiled for the enrichment of the white man, North and South, but principally to supply cheap, captive labor for the expanding agricultural economy of the South. Says Miss Brown, "For 300 years Africa was raped and plundered, her rulers and people demoralized, social life and industry smothered or distorted, from which it has never fully recovered."

As to the basic causes which brought on the Civil War, and incidentally the abolition of human slavery, the author rejects the theory that the Northerners fought in a crusade to free the slaves and bring justice and equality to them. Rather she holds that "the conflict was basically one of struggle for power between two sets of social and economic interests masked under . . . moral justification on each side." In the North the system was urban and industrial; in the South, rural and agricultural. The former's growing wealth rested on "free labor"; the latter's sagging economy depended upon slave labor. With irreconcilables on bot sides the clash of arms was inevitable. C course, there were conscientious, idealist abolitionists, who desired justice and freedo for the slaves, but they were a minority forc and a threat to the South. The presence approximately 500,000 free Negroes in th United States by 1860, who wanted the rights as citizens, posed another threat to th slave system. (This number almost equall the total of slave-owners in the South.) On as a war measure, however, did Presider Lincoln issue the Emancipation Proclamatio and use Negroes as troops against the Soutl It was not out of compassion for the Negr He is quoted as having said in 1862, "What do about slavery and the colored race, I d because I believe it helps to save the Union

Had justice to the Negro been the compe ling motive on either side, and not a "strugg for power, . . . the whole future of the Negr might have lain along different ways." As turned out the colored man was only a polit cal pawn, caught in the tragic power conflic Four and a half million ex-slaves were n wanted as freedmen by the North, nor we they welcomed by the South. The Feder Government had no intelligent social plan f their education, employment or survival f that matter. They were war-refugees, ignora destitute, bewildered, rejected by their cou trymen, except that the victors at first us some of them to punish the vanquished Sout The South finally won its right to "handle th Negro," and proceeded, through terror, lync ing and vicious laws of disfranchisement an segregation to reduce the masses of Negroes serfdom, and all of them to second-class citize ship. "By 1877 most of the South, along wi the rest of the nation, was again a 'whi man's country'." The Negro, with what he he could get from some of the Christia Churches of the North, would have to strug "up the hills of hell" alone.

"Slowly the Negro began to pull himself u His handicaps were great, for the heritage slavery was strong upon him . . . in devasta ing ways. Initiative, independence and for sight were the last qualities of which a sla had need . . . His poverty was appalling many instances." Yet, there was a widespre hunger for education and economic securit The Catholics, Quakers and most Protestan denominations opened schools of one sort another. Certain foundations helped, an slowly, reluctantly, some of the Southe States appropriated money for limited educ tion of Negroes. The Negro's church was a a very influential force, offering inspirati and opportunities for widespread leadersh

d social expression. "It must be remembered at throughout this period, North and South, iite out of the path of most white people, ere were an increasing number of substantial iddle-class Negro homes," with appropriate rnishings and cultural environment. "In such mes Negro parents were bringing up chil- en who have lived to add richness and dis- nction to American life as a whole."

As the twentieth century approached, despite e hardships and handicaps of the color-line, e pattern of Negro life in the South was anging for the better. Booker T. Washing- n's philosophy of vocational training for the asses was undoubtedly improving the eco- mic and cultural life of thousands of Negro milies, contributing to their efficiency and adual independence. W. E. B. DuBois' aphasis upon the higher education of the Talented Tenth" was also "laying some broad undations for the entire Negro group." Out his aggressive leadership grew the .A.A.C.P. with its aim to gain for the Negro s rights and privileges as a first-class citizen nd the full protection of the law.

The coming of World War I accelerated e changing pattern. Not only was the Negro ldier needed to help "save democracy" in e world, but the labor of the black worker as needed to take the places once filled by mmigrant white labor in Northern and Mid- estern industry. For the first time a mighty igration of Negro workers began to move out the South. With this movement came bet- r wages, more security, better education and higher standard of living generally. Between World Wars I and II emerged the so-called New Negro," who in literary and artistic ways gan to express his "growing self-conscious- ess and awareness of social and economic roblems."

But not until World War II did the Negro gin to feel his strength as an integral part f the nation, and to assert it, politically and therwise, to break the walls of legal segrega- on and discrimination. Segregation began end in the armed forces; lynching was dying ut; colleges and universities were integrating mong students and faculties; the Federal ourts were outlawing various discriminatory ws in transportation, employment, housing nd so on. And finally, in 1954, the revolu- onary decision of the United States Supreme ourt came, in which racial segregation in rinciple was decreed to be unconstitutional. his was hailed as a sort of Second Emancipa- on. It is undoubtedly a tribute to the un- ring efforts of Negro lawyers who worked nremittingly through the N.A.A.C.P. for any years. It is also an accurate barometer of the changed social consciousness of the people of America. Legally, at least, America has said, "the Negro is a citizen whom we accept." But the road to real social and spiritual integration is still up-hill, and its end a long way off, but not as far as it once was.

There is still a grave crisis to be resolved, "a crisis based on the polar attitudes of white persons who do not yet accept Negroes as equals and Negroes who are no longer satisfied with anything less." Nevertheless, we are moving towards integration of all Americans into the main stream, and that is in the right direction.

Dr. Brown, a distinguished anthropologist and a Southerner, has rendered an outstanding service to better understanding and good-will between the races in our country and the world. Her book should certainly be widely read and studied.

William J. Faulkner

Chicago, Illinois

An Historian's Approach to Religion

By Arnold Toynbee. Oxford University Press, 1956. 318 pp. $5.00.

This work is the result of Prof. Toynbee's Gifford lectures delivered at the University of Edinburg in 1952-1953, preceding the publication of the author's last four volumes of his now famous work *A Study of History*. In this series of lectures the University of London Professor of International Affairs incorporates a partial summary of the relevant material in his *Study of History*. Yet the present book is over and beyond a philosophy of history, for it is also a philosophy of science and what amounts to a textbook on comparative religions. In truth it is an honest attempt to answer the question, "What is our attitude toward religion in an ecumenical, imperial, atomic age?"

In attempting to answer this burning question of the present generation of the Western World, the philosopher-historian turns to the fiercely human record of the past and carefully analyses the evolution of the higher religions from the worship of nature, of man and of God through the idolization of a parochial community or state, an ecumenical community or empire, and of a self-sufficient philosopher to the seven higher religions. He next proceeds to point out the "essential truths" and the "essential counsels" preached by all seven religions in order to establish a

common denominator. He cites the example of all the higher religions concerned towards absolute reality which is described as the spiritual presence beyond the mysterious universe and indicates that man's goal is to seek communion with the presence behind the universe in order to bring himself into harmony with this absolute spiritual reality. The practical test of any religion, Toynbee points out, is its success or failure in helping souls to respond to the challenges of suffering and sin and self-centeredness. Love and toleration are the keys to his proposed synthesis.

The author concludes his analysis of the higher religions with a fervent plea for toleration and open-mindedness of all truths wherever manifested and speaks of a coalescence into a common heritage of the whole human family.

To this reviewer the emphasis upon spiritual force in an atomic age is the most refreshing approach in the work. The intimation of a broader faith in which all share is perhaps the only antidote to twentieth century materialism and the true test for toleration. "Toleration does not become perfect until it has been transfigured into love."

DAVID W. TRAFFORD

Orono, Maine

CHRISTIANITY, DEMOCRACY, AND TECHNOLOGY

By Zoltan Sztankay. Philosophical Library, 1957. 182 pp. $3.75.

Sztankay's book is concerned with man's struggle "to end the impasse in the development in international relations. This impasse consists in the fact that man has become stalled at the last stage of territorial integration, the stage of nation-states. The problem calls for a solution consistent with the past: for the creation of a larger territorial unit, large enough to cope with all the problems created by the fact of international interdependence." The author devotes a substantial portion of his book to a "refutation" of Spengler's interpretation of history, asserting "that Spengler was wrong, because:

1. Mankind biologically is one indivisible unit.
2. Complete separation between the different geographical regions of the globe has never existed. . . .
3. Taking humankind as a whole, . . . we perceived a steady, though not always straightforward, movement in history. . . .
4. We have the special advantage offered by Christianity, democracy and technology and the dawning of world-consciousness, which themselves encourage us to believe in the survival of our civilization. . . ."

Sztankay asserts that there is "one all-o standing and all-important difference betw our civilization and all the foregoing and existing civilizations: *Christianity.* (A bit Toynbee, perhaps?) They did not have divine promise of salvation—a promise wh indeed was not given for our earthly salvatic sake, but which makes all the difference as as the survival of Western civilization is ce cerned—all human civilization." Christian or at least post-Reformation Protestantism, explains, led logically to "democracy," wh in turn is mainly responsible for the rise modern technology, which itself makes possi "global political unity." The forces now loc in struggle for the shaping of this "glo political unity" are Christianity and Co munism, although the author sees Commun as a rather natural reaction to uncontroll Capitalist exploitation at home and in colon regions. Only Christianity can bring the evitable unification so essential for global s vival, and even when Sztankay himself presses some doubts of his own position, insists that we must have faith: "Nobody resist tidal forces. Unification is inevitable cause it is necessary. . . . A really new wo is bound to rise. But will it be brought ab through oceans of spilled blood? . . . Or we listen to the voice of history and heed advice of Christianity? . . . We have obser the logic of history. . . . Faith and intellige are required. Intelligence comes from und standing history. Faith comes from listening the message of Christianity."

Even though the reviewer or reader mi wish that Sztankay had taken more trouble define "democracy" and "Christianity," had taken pains to produce "historical pro in support of his most positive assertions, book does present a challenging thesis speculation.

EDGAR B. McK

Orono, Maine

PREFACE TO PASTORAL THEOLOGY

By Seward Hiltner. Abingdon, 1958. 240 $4.00.

Dr. Seward Hiltner is a recognized autho in the field of pastoral work, and is

lified to attempt a systematic theology in field. It is his conviction that pastoral work uires a theology of its own, and is just as portant as biblical, historical or doctrinal ology. Writing in this field has been more cerned with "hints and helps" in recent rs than with basic meanings and goals. us, the time is ripe for a serious effort to- rd the development of a Pastoral Theology. "In the United States," asserts Dr. Hiltner, e production of systematic works on pas- al theology took place over a period of just y years, from 1847 to 1907. The first came m Enoch Pond, of Bangor Theological inary, in the earlier year. (Another first Bangor!) Pond was full of common sense l practical wisdom. He made no effort at ematic definition but simply felt pastoral ology related to a minister's more private rcourse with his people."

The author treats pastoral theology from perspective of Christian Shepherding. He ws heavily upon the published journals of Rev. Ichabod Spencer, a nineteenth century sbyterian pastor in Brooklyn, who kept de- ed records of his pastoral interviews. These erviews provide the most interesting read- , and are considerable help to the author the development of his thought.

The chapters on Healing, Sustaining and iding contain the meat of the book, and l certainly stimulate the thinking of the reful reader. This is, perhaps, a helpful, ther than a great book.

EDWARD G. ERNST

ngor, Maine

THE MEANING IN YOUR LIFE

Samuel Rosenkranz. Philosophical Library, 1958. 146 pp. $3.00.

This is an exciting book and a short one— 2 pages. The thoughts are of complex mat- s, but the author has mastered a clear style that what he means is not lost in a fog of rds. He insists that "your insistent questions ll never be answered unless we can first d some meaning in the world." He finds ee principles in the universe—(1) pulsation, law of expansion and contraction, chal- ge and response, tension and release; (2) concept of order from disorder; (3) free- m as a fifth dimension—length, width, ght and time being the other four. He ves in science, art and religion to build and to reveal meaning. He is no stranger to the hurt at the heart of humanity. He draws the sword against the pessimistic aspects of existentialism and meets head-on the despair of much of the current theology without once mentioning the names of either movement. He provides grounds for faith and prayer and the moral values. He brings back to intellectual validity cooperation with God as a means of advancing the Kingdom. This book is a re- inforcement of hope that total life is not "a tale told by an idiot, full of sound and fury, signifying nothing." It infuses that virtue most needed by modern man—courage. To this re- viewer the material became a modern docu- mentation of L. P. Jack's definition of faith as "reason grown courageous."

MILTON M. MCGORRILL

Bangor, Maine

THE BIBLE AND THE HUMAN QUEST

By Algernon Odell Steele. Philosophical Library, 1956. 240 pp. $3.75.

When an author deliberately chooses to use a particular phrase in his book no fewer than nineteen times, we are led to believe his think- ing has a real focal point. From this point the author writes with conviction and concern. The phrase to which we refer is—"the one real God of all space, time and eternity." Such persuasive repetition suggests that the author believes that the root difficulty in our difficult world may well be that our God is too small.

This golden thread runs through fifteen fascinating chapters, no matter what the spe- cial theme under consideration. It is "the one real God" who holds universes within His plan and purpose, and who loves all human beings, whatever their race or color. Current ideologies are appraised by regard for the plan of this great God—before whom all peoples are im- portant. Good religion is measured by its capacity to inspire people to order their whole existence in highest loyalty to that one "real God." This same God, whose creative plan shows purpose at every point, plainly must have objectives for his children beyond death and this world. In the reading of this book, the average layman will doubtless be led to discover a "Bible within the Bible" of genuine relevance to the questions men are asking to- day.

RICHARD F. BEYER

Springfield, Vermont

Prophetic Preaching: A New Approach

By Otto J. Baab. Abingdon, 1958. 159 pp. $2.50.

A layman recently said to me of his minister, "He spends the first three minutes of his sermon making everybody feel comfortable. After that you can say to yourself, 'This is all right. He isn't going to say anything that will hurt me.'" This book is a challenge to that kind of preaching. It is written out of the author's conviction that "To announce the Word which God has made known and which is recorded in Scripture is still the outstanding obligation of the man of God," and specifically, of course, from his conviction, after a career devoted to Old Testament study and interpretation, that the prophets did perform this function magnificently. It is written to say that contemporary preaching needs to learn from prophetic preaching. In the process it challenges our preaching at the point suggested, but also at many other points. It even tries to set straight our understanding about preaching "the social gospel."

This is a very good book, and one which I recommend to all preachers, and to laymen who are sincerely concerned to understand what real preaching is. It is a good book from many standpoints. It will contribute to any man's understanding of the prophets, their times, the cultural background out of which they emerged, and the theological presuppositions upon which they preached. It will provide the preacher with quotable sentences galore, not just clever sentences, but good, strong, meaningful sentences which illuminate the heart of the gospel which in its own way the Old Testament proclaims. It will help to keep perspective straight at a time when a resurgent emphasis on Christology (which is good) threatens to obscure the Old Testament as a whole and the prophets in particular (which is bad). And it will help to be reminded, as Dr. Baab reminds us on every page, that before all else, as the prophets knew, is the God of history who in love seeks to redeem his children, both as individuals and in their society—("Salvation is the complete good that God could and would bring to his creatures."); and that this was the message which the prophets proclaimed so effectively and from which we can learn, both as to its content and the method (courageous, simple, direct) of its presentation.

Clarence W. Fuller

Melrose, Massachusetts

Forty Questions and Answers On Religion

By Jack Finegan. Association Press, 1958. pp. $.50.

In 1949, Jack Finegan wrote *Youth A About Religion,* with a sub-title "100 Quest and Answers." This reviewer comments o shorter edition of the same work. The auth purpose is to provide some answers for yo people to think about when they have puzz questions about God, Jesus Christ, The Chu and Immortality. He has fulfilled his pur well. Opposing and alternate points-of-v are presented. The reader is not pressu However, a warning! Resist the tendency use this book as a substitute for one's thorough intellectual endeavor. It should h handle—not a crutch!

William C. Biss

East St. Johnsbury, Vermont

The Bible When You Need It Most

By T. Otto Nall. Association Press, 1958. pp. $.50.

This volume presents a series of meditati designed to present the Bible's "answer" to man experience, and unified by the th that the Bible "can help . . . (for) behinc words is the Word." For each experience, author selects a relevant Biblical text, u which he bases spiritual counsel. On "Lo ness" he writes, "You get your best ins . . . and vision, when by yourself,"—a sti lating thought for today when "enforced getherness" is considered essential for e tional stability! Nall's style is popular, stimulating; devotional in tone. His appro is over-simplified, for there is not much aw ness of the complex nature of life, but he satisfactorily fulfilled his purpose.

Everett I. Camp

Pittsburgh, Pennsylvania

Segregation and the Bible

By Everett Tilson. Abingdon, 1958. 176 $2.50.

This searching analysis of an increasi acute problem in human relations might have been called, "A Study of Segregation the Bible." Almost any reader with an int

his subject will find himself making mar- notes, underlining significant paragraphs, returning to neglected areas in both the and New Testaments.

re is a scholarly book written in under- dable language that does not use proof to buttress arguments either for or against gation or integration. The author lifts ne Bible as the source of the most relevant al teachings about race. But more, he us to see these ethical principles from perspective of Christ's purpose for man. e questions mark out the divisions of the . Does the Bible demand segregation? Are Biblical precedents for segregation? t are the implications of Biblical faith for Christian approach to segregation?

t the author speak. "Most of us already an ample supply of good answers to ions concerning race . . . Indeed, we are to be a little proud of the correctness of answers—so proud, in fact, as to view the e matter as a closed case or, if as an open with a closed mind. Our really crucial is for a greater and nobler faith . . . It also be a faith sufficiently great and to call in question the pride with which ave cherished these answers."

Part I, "The Scope of Christian Love" new light in dim areas. In Part II, "The nples of the Apostles" set my pencil to . The portrait of God as judge and the ant paragraphs on our heritage in Part were a mine of sermon suggestions for the season.

part from any sermonic help the book t give, there is a crying need abroad in and for a basic understanding of this sub- in the light of deteriorating race relations. Supreme Court decision in 1954 seemed a turning point in history. The book does overlook this fact. Those of us who would our people in right paths in these perilous would do well to arm ourselves with such rial as *Segregation and the Bible* con-

W. Robert Mayhew

ewater, Massachusetts

Modern Man Looks At the Bible

William Neil. Association Press, 1958. 128 pp. $.50.

apters VII-X, which contain forty-eight of this Reflection Book, are composed aterial which reflects the intention of the of the book. The treatment of Biblical interpretation and understanding, found in these chapters, is excellent and most rewarding to the earnest reader. The author's approach to understanding the Bible can be summed up in his own words, "It may be helpful to think of the Bible as a Divine Drama, the theme of which is the acts of God in history, played out against a backcloth of eternity."

It is unfortunate, however, that these last four chapters make up less than half the book. The first six chapters contain a hasty and dangerously sketchy review of both the Old and the New Testaments. It seems to be the author's intention to bring to the reader's attention the high points of Hebrew and Christian history. The result appears to be a chaotic and purposeless jumble, in which God is rather inactive and perplexed. The brief New Testament survey leaves a somewhat better impression than the survey of the Old Testament, yet it is much too simple to warrant its printing at all.

I take issue with the author on page fifty, where he endeavors to explain the origin of the Gospels. I am sure that the motives behind the writing of the Gospels were more exciting and pertinent than the author suggests. The need for a Gospel to unify and strengthen the young, persecuted church, seems to me, to be one of the motives the author has omitted. Lest I seem too discouraged with this pocket-size book, let me hasten to say that I would advise its purchase, primarily for the last four chapters.

Frederick A. Momenthy

Marlborough, Connecticut

Preaching the Christian Year

Edited by Howard A. Johnson. Scribner's, 1957. 243 pp. $3.75.

Whether one stands in the tradition of the liturgical churches of our day or in the stream of less formal and more free expression, this book is a valuable addition to any minister's library. Personally, I am not one who cares to follow with any great faithfulness the prescribed texts and moods of the unfolding Christian year, and yet I can see its value in the varied emphasis it gives one's preaching. But coming out of this background, I found *Preaching the Christian Year* to be a useful volume in helping me understand the liturgical movement and to be a valuable volume as it helps the reader think through again the theological significance of the great themes of the Christian year.

The book is a collection of lectures, each

chapter dealing with a season of the church year. Leading Episcopal clergymen have been enlisted as contributors and the results should breathe life into the ministry of Episcopal ministers who read it, and understanding and insight into the ministry of those of us who stand in the non-liturgical tradition.

This is not a collection of sermons for various times of the year, but each author has dealt with the great theological themes pertaining to his particular assignment. Thus, the first chapter is entitled "Preaching in Advent." In this chapter the Very Reverend Hughell E. W. Fosbroke deals with the meaning and significance of the Incarnation as it applies to our life and our preaching. This chapter, like the others, is rich in its literary allusion and theological insight.

The richness of this book is increased by the variety of writers. Undoubtedly, each reader will find some sections more valuable than others. Thus, I found the chapter on "Preaching in Pre-Lent" by Theodore O. Wedel and the chapter "Preaching in Holy Week" by Frederick C. Grant especially helpful to me, although the second chapter "Preaching in Christmastide and Epiphany Season" by Albert T. Mollegen was valuable in its suggested ideas. In the first half of his chapter "Understanding the Church Year," I must confess, I got the suffocating feeling of a free churchman straining to comprehend how the free revolutionary spirit of Jesus Christ can be forced into the straitjacket of an Ecclesiastical Year. I say this in spite of the fact that his main point is well taken even by this renegade. He summarizes his point thus:

> "Our point is simple. The Church Year is a continual *anamnesis* of the sacred events in which the whole Christ comes to us and draws us into participation in him. The Church Year draws our life into Christ's life, our time into eschatological time, our *chronos* into God's *kairos*. The Church Year is the Bible represented in our time for us, continuing the sacred history that both participates in and expects the Consummation of all things." (page 35.)

Every chapter in this book I read with profit. I recommend it to my brother ministers as a source of refreshment and stimulation. I plan to begin each season of the year from Advent through Lent and Trinity season by reading the appropriate chapter from this book. If this practice does nothing else, it will refocus my thinking in the stream of some great theological insights and convictions.

John P. Webster, Jr.
West Hartford, Connecticut

A New Creation—Towards a Theol of the Christian Life

By August Brunner. Philosophical Libr 1956. 143 pp. $4.75.

August Brunner, Jesuit Priest, has wri this book to point up the positive values of way of poverty and chastity and obedience. approach is quite thoughtful and philosophi He does not champion this restrictive way a general rule of life, but acknowledges at best it is a way open to a small minor His discussion of the spiritual implications property and marriage is very keen and le one with better understanding of the spiri meaning of the priestly way. Although I fo the work well done and thoughtfully stimu ing, it did not move me to renounce my w or to sell my farm, or to enter Holy Orc As a matter of fact, the author makes no tempt so to persuade his readers but see marriage or chastity an equally possible ro to life's spiritual fulfillment. This is a g presentation of the subject for those intere in exploring the theological and spiritual vi point underlying the practice of pove chastity and obedience.

John P. Webster,
West Hartford, Connecticut

Intercessory Prayer

By Edward W. Bauman. Westminster P 1958. 112 pp. $2.00.

This book, as its title suggests, is stri limited to one kind of prayer, namely in cession. It deals with the problems and appointments of such praying frankly and couragingly. The abundance of illustra material, a little too much in places, make interesting reading.

The book is divided into two main secti In the first the author deals with such ob tions to intercessory prayer as its seeming consistency with natural law, the unprovab of its results by the scientific method, ethics of invading the freedom of others praying for them, and the possibility that Divine is too great to be interested in pleadings of little men. He points out none of these arguments are as formidabl they appear, and that in spite of them perfectly reasonable to expect in such pra a real response from God. His concern he to establish the objective validity of inte sory prayer, which he does to a consider extent.

n the second part of the book the author siders the kind of response to be looked for intercessory prayer. Here he is more inite and lyrical. The intercessor will not ays get what he asks for, says Mr. Bauman. read, he will often find himself getting what l wants him to have, and gladly. For one the great lessons of this sort of praying is t my will but thine be done." In addition, person who intercedes for another had er be prepared to be used of God in that r person's service. This, too, may be an wer. *Intercessory Prayer* will remove some bts, reinforce some good intentions, and in r ways enrich the prayer life of those who l it.

Herbert M. Worthley

lindale, Massachusetts

Existentialism and the Modern Predicament

F. H. Heinemann. Harper, 1958. 229 pp. $1.25.

n this edition, which is almost identical h the second edition of 1954, the writings several of the leading Existentialists are re-wed and criticized. Kierkegaard is always to considered in any history of the movement ause of his introduction of the term "exist- individual," his rejection of the abstract in or of the concrete, and his exaltation of uth as subjectivity," against all types of ectivity whether in religion or philosophy.

aspers, the originator of the movement in rmany began as a Psychopathologist. In his losophical works he seeks to show the mass n of today how to find the way from an authentic existence" to "authentic exist-e." Heidegger is mentioned chiefly as the losopher of heroic defiance in his encounter h Nothingness, and as the rebel among con-porary philosophers who has now rejected stentialism.

Sartre's position took shape during the Ger-n occupation of Paris and is concerned with ee primary concepts namely, "liberty," uation," and "negation." His philosophy w out of the situation of the lonely individ- faced with the permanent threat of nihilation; who discovers that non-being is a manent possibility, and that " 'Nothing' nts Being." The "negation" of Sartre is as in the case of Heidegger merely a logical ation, but the concrete threat of annihila-n. Marcel, whose writings are not systematic, been called the Christian Existentialist but has since rejected the title. Berdyaev began as a "mystical anarchist," but the critic finds this to be a contradiction and holds that for this reason his position did not develop into a mature point of view. Extreme individualism inherent in anarchism is incompatible with a genuine mysticism.

The author concludes with a chapter on his own philosophical viewpoint which he calls the "philosophy of response," but is anxious that the term be understood in a broad way connecting nature and history, matter and mind, and that man be understood as a creature of creative responsiveness. This little book is recommended as a good summary of the leading European Existentialists in a compact and readable form.

Herbert L. Searles

Los Angeles, California

Denominations—How We Got Them

By Stanley I. Stuber. Association Press, 1958. 127 pp. $.50.

Stanley Stuber has revised and condensed his *How We Got Our Denominations* into a primer-type paperback. Bouncing on the peaks of church history, his generalizations will raise many an eyebrow. Nevertheless, here is a handy reference on American Churches, suitable for book tables, class libraries and general use. His "when and where" of denominational history, the "why" of belief and the "what" of church organization are clever birdseye views. However, if other sketches are as outdated as that of my denomination, much value is lost. The "Notes by Chapters" might well include a larger, more modern bibliography.

Gerald K. Wyman

Lansing, Michigan

The Protestant Ministry

By Daniel Jenkins. Doubleday, 1958. 194 pp. $3.00.

In considering the place and function of the Ministry in Protestant churches, this author sees the minister as the agent of the "Great Church" helping the people in a particular church to hear, understand, and obey the implications of the Gospel in such wise that "the universal Church genuinely comes alive." He emphasizes the importance of a "prophetic ministry" and feels that it should lead people into ways of personal commitment to "the

work of the visible Christian community."

As the minister moves in and out among people, his task is four-fold: he should be a "custodian of personal values," he can help fulfill the task of education by serving as a "link between the university and the ordinary adult life of the community," "encourage independence of judgment," and finally lead people to "discern for themselves the will of God" as they relate themselves to their work in the world. The book is in two parts: The chapters of Part I were given as lectures at Austin Presbyterian Seminary in Texas. The three chapters of Part II are taken from an earlier book *The Gift of the Ministry.*

STILES LESSLY

DeKalb, Illinois

THE PREACHER'S TASK AND THE STONE OF STUMBLING

By D. T. Niles. Harper, 1958. 125 pp. $2.00.

It is not adequate to report that these are the Beecher Lectures at Yale in 1957 even if we add "by one of the most stimulati thinkers and evangelists in the world-wi Church today." Daniel T. Niles is a Ceylon minister who received his higher education the West. He is a herald of the Gospel compelling power, as those who have hea him preach testify. Widely known througho Europe and Asia, Dr. Niles is the Executi Secretary of the Department of Evangelism the World Council.

His text is from Romans 9:33, "a st that will make men stumble." The Gospel "God's deed . . . It is also the cornerstone the total course of human history." But t preacher stumbles himself over that stone whi is laid in Zion! Those who think of the Chr tian faith as an earned dividend for the gc will stumble over this searching expositio The particular contribution of this volume many will be in the response which Dr. Ni makes to letters written by a Hindu, a Buddh and a Muslim friend in which each tells w he cannot be a Christian. These letters expr a point of view we hear in the United State

J. STANLEY STEVE

Bangor, Maine

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Some of the recent acquisitions:

ible

BARCLAY, WILLIAM, editor. Letters to the Corinthians
LILJE, HANNS. The Last Book of the Bible
TERRIEN, SAMUEL. Job
WILLIAMS, C. S. C. The Acts of the Apostles

hristian ducation

BERGEVIN, PAUL and MCKINLEY, JOHN. Design for Adult Education in the Church
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hristology

ANDREWS, ELIAS. The Meaning of Christ for Paul
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